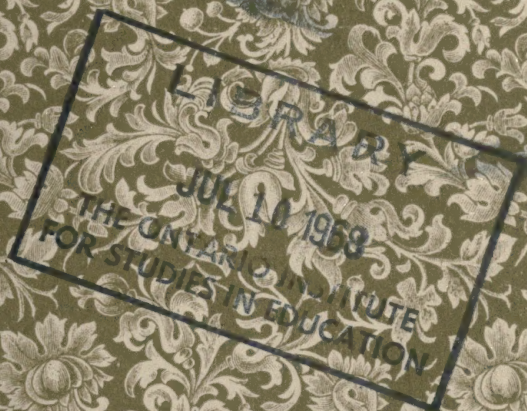


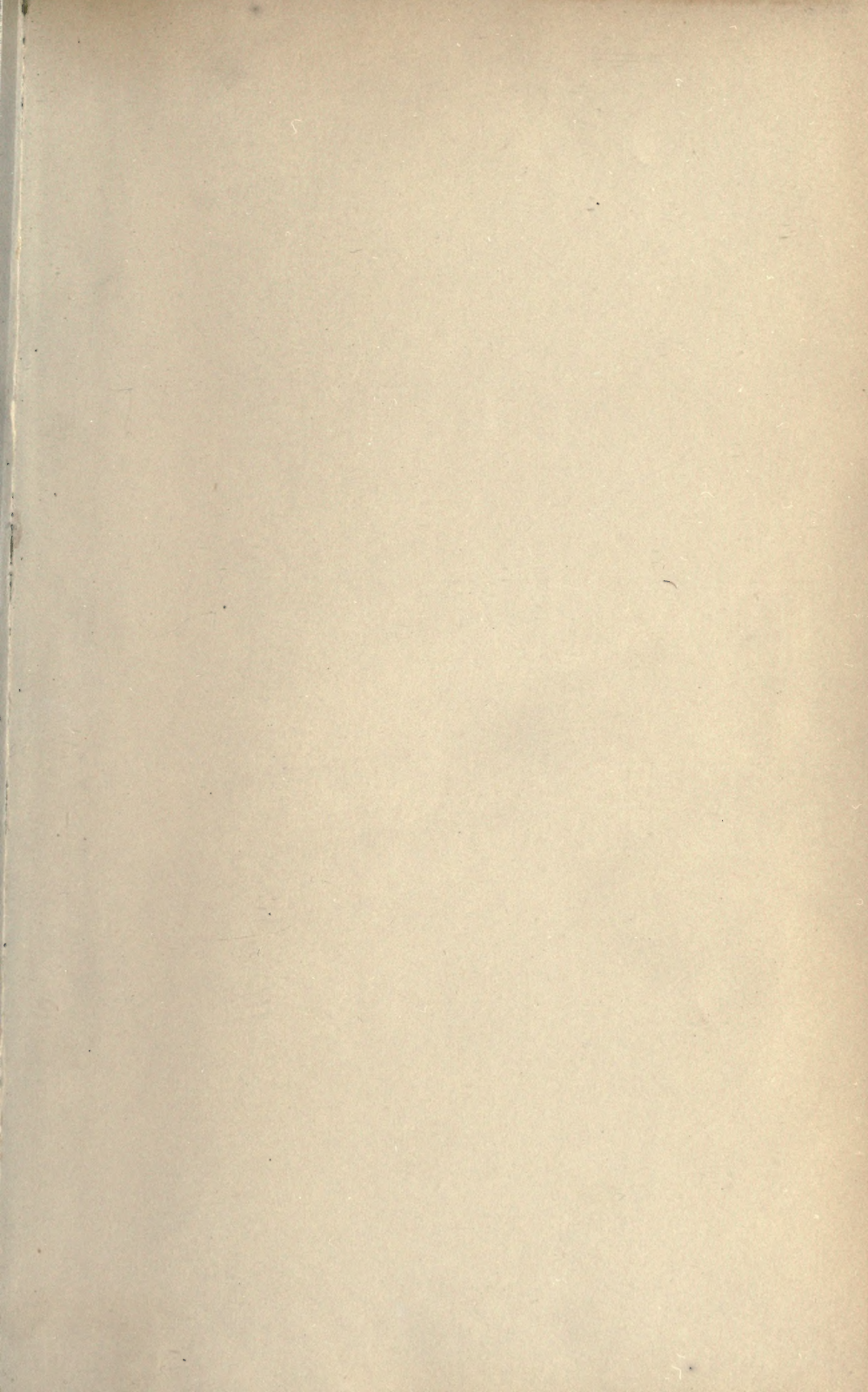
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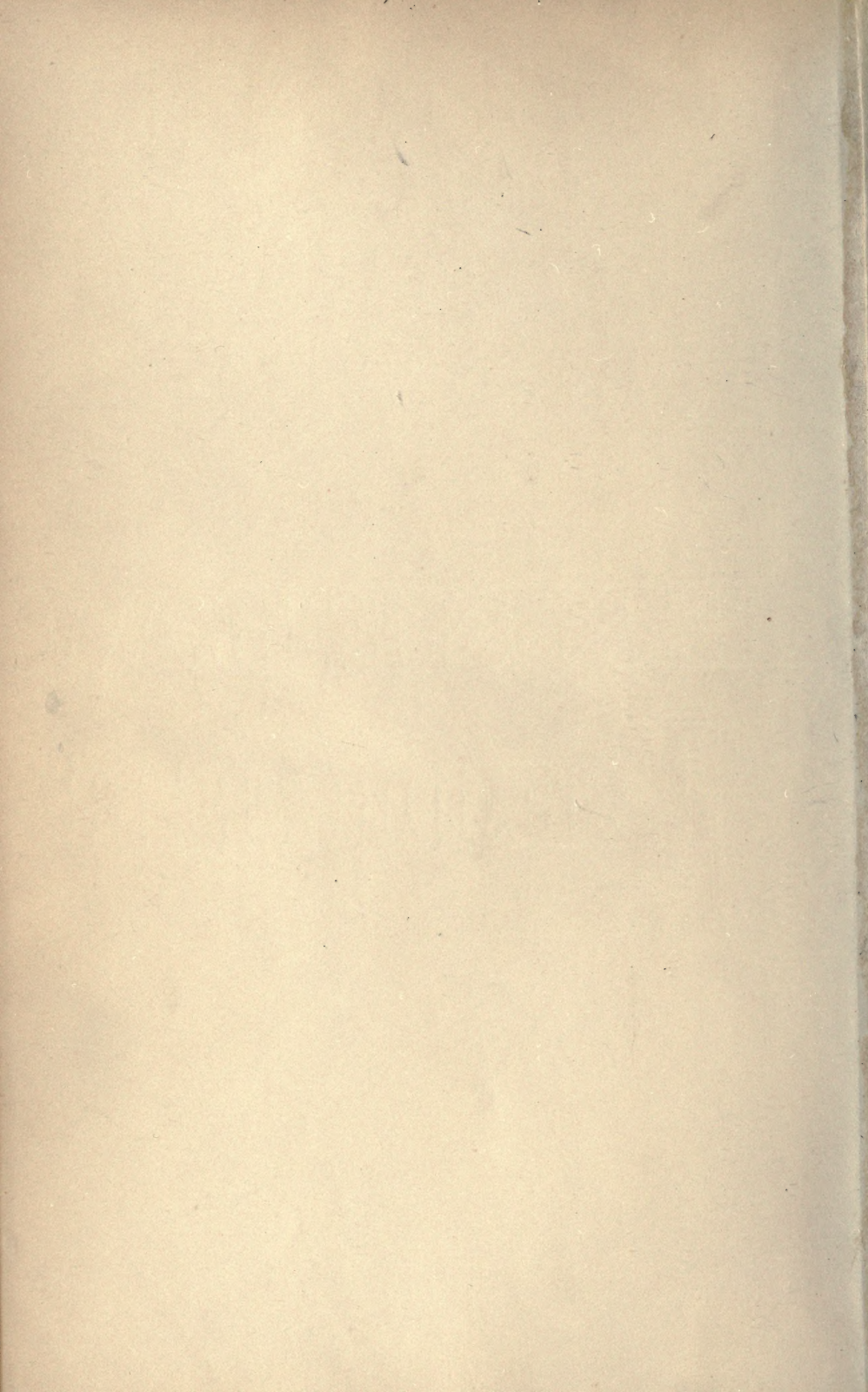


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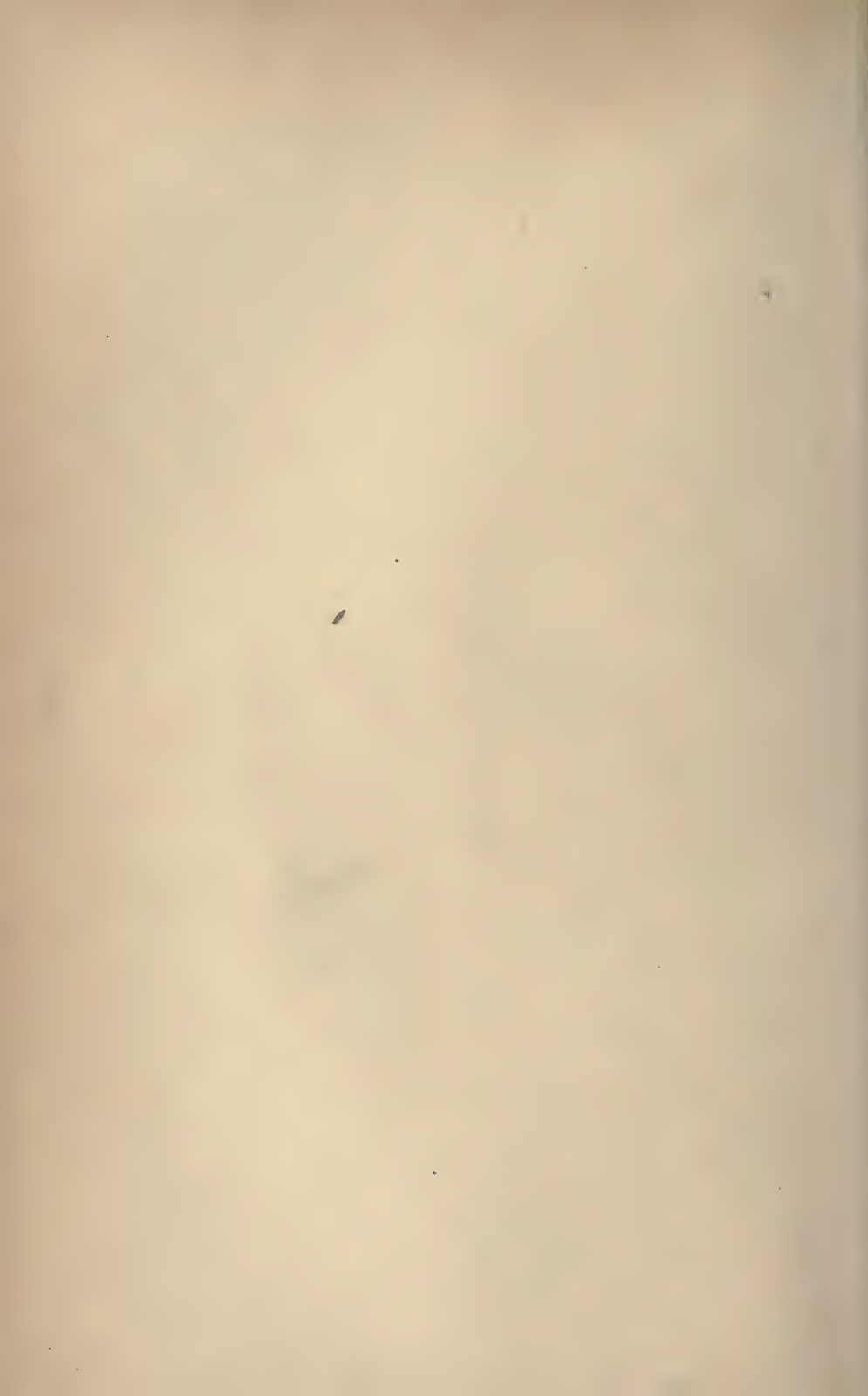
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FRIEDRICH THEODOR ALTHOFF

Born February 19, 1839

Died October 20, 1908

EDUCATIONAL REVIEW

JANUARY, 1909

I

FRIEDRICH ALTHOFF¹

Education in Germany, as in the United States, is not controlled by the Imperial or Federal Government, but by the individual states. At the same time, the legislative and executive powers of the German states in this important field of administration are far superior to those granted to any state of the Union; for example, all of the German universities are state universities. There is, to be sure, nothing to prevent cities, corporations, and other associations from establishing institutions in which scientific learning is offered along university lines—and, indeed, there are several institutions of this kind—but these independent institutions enjoy no such privileges as are granted to the regular universities. In particular, they are not allowed to offer the preparation prescribed by law for the examinations in the various professions, since every candidate for the examinations prescribed for the Protestant and Catholic clergy, lawyers, higher judicial and administrative officials, physicians, and higher teachers, must have been enrolled for at least six half-years (at least ten half-years for physicians) at a German university, altho he may receive credit for three semesters past at foreign institutions recognized as equivalent in standing to the German universities.

The students of the universities and technological schools are supposed, under ordinary circumstances, to have received their preliminary training at a high school recognized by the

¹ Translated from the author's manuscript by Professor Rudolf Tombo, Jr., Columbia University.

state. Of these there are three kinds: the *Gymnasium*, the *Realgymnasium* and the *Oberrealschule*, each of which has nine classes and a nine-year course. In the course of study of the *Gymnasium* more emphasis is laid upon Latin and Greek than upon modern languages and natural science; the *Realgymnasium* excludes Greek, and the *Oberrealschule* Latin as well, from the course of study, the stress being laid upon French and English, mathematics and natural science. At the conclusion of this preparatory training, which is usually completed at the age of 18 or 19, the pupil must pass the so-called maturity examinations in order to be admitted to regular standing at the universities or technological schools.

The administration of the Prussian high schools may be under the control of the state or of the city. High schools under municipal regulation are not only under the supervision of state officials, but their equipments and courses of study must accord with those prescribed for the state institutions. They can engage only such teachers as have past the state examinations, and their salaries must be at least as high as those paid for corresponding positions in the state institutions. On the other hand, many of the city schools receive a regular appropriation from the state treasury. The *public* schools in Prussia are maintained by the various communities, altho those unable to carry the burden receive financial assistance from the state, which has complete jurisdiction over the system and administration of public school instruction and over the regulation of the teaching force.

I have drawn this broad sketch of the German educational system in order that American readers may realize what a tremendous influence a high official of the Prussian Ministry of Education can exercise upon the organization and management of the entire educational structure. It has, however, rarely happened that a man in such a position has developed such a profound, versatile, and fruitful activity as did Dr. Althoff, who for a quarter of a century controlled the state administration of the Prussian universities, later also that of the technological schools and other higher institutions of learning, and persistently promoted the development of this great field of

education. Sickness forced him to lay down his work in October, 1907. Upon his death, exactly a year later, his former opponents vied with his staunchest friends in paying tribute to the immense value of his services. Since the establishment of the German-American exchange of professors is due to his efforts, a sketch of his life and his work will no doubt be of interest.

Friedrich Theodor Althoff was born on February 19, 1839, in the Low Rhenish town of Dinslaken. He received his early education at the *Gymnasium* in Wesel, and then studied law at Bonn. In 1869 he past the third of the state examinations in jurisprudence prescribed at that time in Prussia, and was assigned to the district court in Bonn. His intention was to enter the Imperial Supreme Court of Commerce in Leipzig as an attorney, and at the same time to establish himself as a *docent* at the university in that city. While engaged in scientific studies in preparation for this activity, he received and accepted a call in the spring of 1871 to an administrative position in the department for ecclesiastical and educational affairs of the newly organized government of Alsace-Lorraine; thus the field was open to him in which his conspicuous talents were destined to bring forth their full fruit. He took a prominent part in the preparations for the foundation of the University of Strassburg, and thus became conversant with all the details of university administration. When the university was opened in October, 1872, he was appointed to an associate professorship in the faculty of law and political science, at the same time retaining his administrative post. In 1880, he was made a full professor, and two years later he was made a member of the State Council of Alsace-Lorraine. But in October of the same year he entered a new and wider field of activity, in which he accomplished his real life work: He received a call to Berlin as reporting counselor in the Prussian Ministry of Education and was assigned to the personnel division of the university department. He was well fitted for this important post, for thru his experience in university administration at Strassburg, he had acquired an extensive knowledge of the teaching forces of the other German universities; on the other hand, he

had, as a university instructor, become acquainted with university life from within. A reporting counselor of a ministry has, of course, no independently decisive authority; he is only an adviser of the minister, and his suggestions and proposals even require the signature of an intermediary, that is, of the director in charge of a larger department of the ministry. Nevertheless, a reporting counselor is accorded initiative in his own special sphere, so Althoff soon attained an influence in his new office commensurate with the force of his personality and his comprehensive knowledge of his field.

What distinguished him above all else in his official career was the lightning-like rapidity with which he grasped the essential point of even the most complicated problem, and the consummate skill he developed in discovering the proper means for the attainment of his aims. The fundamental factor in these capacities, however, was the astonishing knowledge of details concerning individuals as well as things; this he owed to his untiring energy. Above all else, his work was productive of results because he loved it for its own sake and devoted himself to it body and soul. He felt compelled constantly to attack new problems, and the greater the difficulties and obstacles he encountered, the more was he attracted to the work in hand.

In his first position as reporting counselor he, in fact, altho not formally, exercised an effective control over all appointments to the teaching staff at the ten Prussian universities. Whenever a chair is vacated in one of these universities, the faculties have the right, in some cases by an unwritten law, in others in accordance with the statutes, to nominate three candidates for the position. In most instances, one of these nominees is actually appointed, yet this is done only on the basis of a thoro examination of the fitness of the candidates by the reporting counselor, who must, therefore, be extremely well posted on the professional standing and the teaching abilities of all the professors and docents, not only at the Prussian, but at all the other German universities. In this phase of his activity, particularly, Althoff had no equal. He was continually collecting opinions and estimates about the younger generation of academic instructors from recognized

scientific authorities, and in the same way, he seized every opportunity to become personally acquainted with as large a number of professors and docents as possible. When, occasionally, he did not accept the suggestion of the faculties, and filled a vacancy by appointing a scholar who had not previously been nominated for the position, he usually had the satisfaction later on of having his choice recognized as the more apt. This is easily explained, for even at the larger universities many subjects have only a single representative in the faculties, and when this representative dies, the faculty is not in a position to propose a suitable successor on the basis of its own knowledge, but it must seek advice at the hands of the specialists at the other universities and make its nomination on the basis of the information thus secured. Althoff, however, possessed more reliable information about the personalities and the records of the candidates under consideration than the faculties could secure thru such hastily conducted inquiries; and inasmuch as his decisions were governed exclusively by his regard for the best interests of science, the occasional exercise of his ministerial authority in opposition to the proposals of the faculties generally advanced the effectiveness of the university.

Serious differences can arise only when such decisions involve political, and especially sectarian, influences. All of the Prussian universities have theological faculties, two of them, Bonn and Breslau, having a Catholic as well as a Protestant faculty, and one of them, Münster, only a Catholic faculty. In appointments to the theological faculties, the wishes of the clerical authorities must, of course, be consulted, and these are frequently not in accord with the scientific tendencies prevailing at a specific university. There is, in particular, much opposition between the orthodox and the liberal Protestants; and the ministry is forced to take this circumstance into account. Since Althoff was not a narrow partisan, in by far the larger number of his official activities, political or clerical issues play no rôle. In the theological field he endeavored as far as possible to satisfy all parties; and in connection with the Protestant theological professorships, especially, his aim was always to maintain a proper balance between the two chief

factions. In many cases of a political character, the decision rested in the hands of the minister, and all Althoff had to do was to carry it into effect. Even in his first position Althoff was able to contribute much to the advancement and better equipment of the Prussian universities. He was particularly active in urging the establishment of new chairs and new *institutes*, especially in the fields of medicine and natural science. This naturally involved large appropriations. Frequently, therefore, the chief difficulty in carrying his proposals into effect consisted in winning the minister of finance and his counselors over to his own view. In these conferences with the representatives of the ministry of finance, Althoff had an opportunity to manifest his remarkable talents of convincing even skeptical observers of the soundness of his plans.

A very important measure which he carried into effect, in coöperation with the ministry of finance, was the reform of the salary schedules of the universities. From time immemorial it had been the custom at the German universities to pay professors fixed salaries, in addition to which they received certain fees directly from the student body for their so-called private lectures, which constituted the greater part of their teaching activity. It may be urged in favor of this arrangement that it offers the possibility of securing for famous academic teachers an income that is compatible with their abilities. In reality, however, the size of the income from student fees depends more upon the subject a professor happens to represent, than upon his scientific attainments. In a large university the professor of civil law can count upon an enrollment of from one hundred to two hundred students in each of his courses, whereas a professor of Sanskrit or of astronomy will be satisfied with four or five students. The annual income from student fees of full professors consequently fluctuates between a few hundred marks and from 20,000 to 25,000 marks, in Berlin some even get as much as from 40,000 to 50,000 marks. As government officials, however, the professors are equal in rank, and their incomes from student fees can not be regarded as private earnings, but must be considered part and parcel

of their regular incomes, since they are secured purely and simply thru their official connections. This great variation in the salaries of professors who are otherwise equal in rank has, therefore, often been looked upon as an evil; so there are many who favor the abolition of student fees, as adopted in Austria in 1898. Althoff was not prepared to go to this extreme, however, but proposed a compromise, in accordance with which the professors obtain the entire incomes from student fees up to a sum of 3,000 marks (in Berlin to 4,500 marks), but half of the excess goes into a government fund, which is controlled solely in the interest of the universities and their academic teachers. All full and all associate professors, for example, whose incomes from student fees and other academic profits were small, had this increased by 800 marks, a sum which is shortly to be increased to 1,000 marks. In addition, other increases and fees may be paid from this fund in various ways, not only to professors but also to docents. This reform became operative in 1907 in connection with a general increase in the normal salaries of the professors. The professors at that time in office were given the choice of accepting the curtailment of their student fees together with an increase in their government salaries, or of adhering to the old system, while the new regulations of course became operative at once in the case of all new professorial appointments. It goes without saying that this arrangement of the salary schedule has been frequently criticized, but it has worked exceedingly well in practise. Above all, it did not, as had been widely predicted, result in placing the Prussian universities at a disadvantage in the selection and retention of instructors in competition with the other German universities, which had not adopted the Prussian salary system.

In 1897 Althoff was appointed director of two departments of the ministry, which involved the administration not only of the entire university system, but also of the technological schools and all of the high schools (*Gymnasien*, *Realgymnasien*, *Oberrealschulen*) of Prussia. With his customary energy he at once set about the solution of the many new problems that presented themselves in his extended field of activity.

He had previously taken a warm interest in the improvement of the condition of the high school teachers, and he now attained very satisfactory results in this respect. He established, also, a new regulation for the government examination of this class of teachers. Of even greater importance, however, were the far-reaching reforms introduced in connection with the recognition of various modern forms of high schools. Many serious obstacles had to be overcome before these reforms, which were in accord with the suggestions of the Emperor, could be carried into effect. Prior to that time the normal approach to the study of the learned professions lay thru the *Gymnasium*; and, speaking broadly, the *testimonium maturitatis*, that is, the diploma of graduation from the *Gymnasium*, was demanded for matriculation at the university. The *testimonium maturitatis* of a *Realgymnasium*, however, was accepted for admission to only a few subjects of study, and the graduation diploma of an *Oberrealschule*, received at the end of a nine-year course, was even less valuable. Now, however, the principle has been established by an Imperial decree dated November 26, 1900, that the three classes of high schools furnish an equally desirable general education, altho in the case of one the humanistic element is emphasized, while in the other two the stress is laid on the *real* element. For that reason the graduation diplomas of the three kinds of high schools receive equal recognition for the admission of a student to university matriculation. A graduate of an *Oberrealschule*, who has had no instruction whatsoever in Latin or Greek, is now permitted on the basis of his *testimonium maturitatis* to matriculate as a candidate for the doctorate in law, medicine, or classical philology, and he must determine for himself how he shall acquire the knowledge of ancient languages required in his chosen study. The only exception to this rule is made for the faculty of theology, at the request of both the Protestant and Catholic authorities, the *testimonium maturitatis* of the *Gymnasium* only being accepted for admission to the study of theology. The three classes of institutions were, however, not merely placed on an identical footing with regard to their relation to the universities, but their courses of study were

modified in such a way as to further define their characteristic features.

Althoff now turned his attention also to the technological schools, his aim being to bring these institutions in every respect to the same level as that maintained by the universities, their older sister institutions. With this purpose in view, he secured for them the privilege of awarding an academic degree, specifically, the degree of doctor of engineering—his own suggestion. He deserves much credit, too, for the foundation of a new technological school at Danzig, the fourth one in the kingdom, and his services in this direction were recognized by the Emperor, who conferred the title of Excellency upon him on the occasion of the opening of this school in 1904. In spite of adverse financial conditions, he also succeeded in establishing a fifth technological school in Breslau, which is at present nearing completion.

Furthermore, he never allowed his interest in the universities themselves to wane for a moment. During the quarter-century of his official activity, from 1882 to 1907, the ordinary annual government expenditure for the Prussian universities increased from 5,633,455 marks to 12,229,855 marks, and in addition more than 60,000,000 marks have been appropriated during this period for extraordinary expenditures, especially for institutes and libraries. The university budget would unquestionably have grown by a thoroly natural process; but, on the other hand, it is absolutely certain that it would not have reached the figures that it has if Althoff had not fought unceasingly for the better equipment of the universities. It was also owing primarily to his efforts, that the Academy at Münster, composed of two faculties, was expanded into a university. The Academy at Posen was established at his instance, and the foundation was thus laid for the organization of another Prussian university.

Special attention was paid by Althoff to provisions for the further scientific education of members of the professions who were actually engaged in practise. For example, he founded in Berlin the *Vereinigung für Staatswissenschaftliche Fortbildung*, which now receives state aid, and which is intended

to be of service particularly to the younger judicial and administrative officials. Furthermore, the municipal academies of practical medicine in Cologne and Düsseldorf, which are intended to keep physicians abreast of the time in their chosen field, owe their origin to Althoff's suggestion, while the Empress Frederick House in Berlin, which is to serve as a center for the scientific advancement of the work of physicians, may be regarded as his creation. Its establishment was rendered possible by private contributions; and it was Althoff who, owing to his extensive acquaintance and wide influence, in an astonishingly short time raised the required sum. He had a prominent share, too, in the foundation and development of the Institute of Infectious Diseases, established in Berlin to continue the investigations of Robert Koch, an institution which has received an important adjunct in the Royal Institute for Experimental Therapeutics at Frankfort on the Main.

Apart from his official career, Althoff was unusually active in the field of social work. It was chiefly thru his endeavors that there was organized in 1895 the German General Committee for the Erection of Sanitariums for Consumptives, which has had great success in combating the white plague thruout the German Empire. This General Committee, at the same time, became the basis for the formation of the International Association for the Study and Prevention of Tuberculosis, upon the executive committee of which Althoff was represented: In fact, the last honor that came to him was the awarding to him of a gold medal at the annual meeting of the Association at Washington, in September, 1908. He was always profoundly interested in the advancement of the scientific relations between Germany and the United States. It was due to his efforts, for example, that the Ministry of Education decided to be represented at the Chicago Exposition in 1893; and in connection with the German educational exhibit, he arranged for the publication of a comprehensive work on German universities. In the same way he saw to it that German education was fittingly represented at the St. Louis Exposition, in connection with which the Ministry published a work in several volumes on the German educational system. Of more than

ordinary value was the exchange of German and American professors organized by him, an arrangement which, we may hope, has become a permanent one.

In the midst of the most energetic exercise of his indefatigable activity he was attacked by a puzzling intestinal malady, which in the course of a few years undermined his powerful constitution. In October, 1907, he was compelled by physicians' demands to offer his resignation. The Emperor, who always gave full recognition to his great service, appointed him on this occasion member of the House of Lords and Crown Syndic. It was impossible for him, however, to remain idle. He continued to make all manner of plans, especially along sociological lines, and had the satisfaction of observing that his efforts were not in vain. A sudden change for the worse in his malady set in on October 11, resulting in a weakness of the heart, which led to a painless end on October 20. He awaited death with the calm of the sage. "He pos-
sessed not the spirit of fear, but the spirit of strength," as Professor Harnack said in his impressive funeral oration, "and," he added with justice, "the spirit of love." Altho Althoff occasionally seemed to display a certain external gruffness, he was nevertheless kind and considerate at heart. He not only took a warm interest in his official activity in the support of needy officials, widows, and orphans, but showed great personal generosity in the alleviation of human suffering. The tremendous breadth of his activity naturally compelled him often to ignore individual opinions, wishes, and interests, and as a result he did not lack enemies, especially among university professors, many of whom could not accustom themselves to his innovations. But when he resigned his office, it at once became manifest that even his opponents regarded his withdrawal as an irreparable loss for the Prussian universities. At his grave, scholars and the press were unanimous in agreeing that his name will occupy forever an honorable place in the history of Prussian and German education.

W. LEXIS

II

THE NEW MOVEMENT IN PHYSICS TEACHING

The introduction of the study of physics to any extent into our schools is nearly, if not quite, within the recollection of men still young. Those old text-books with their rude cuts and quaint illustrations and terms seem odd enough today. Their subject-matter represented a distinct effort to lead the students to an understanding of various natural phenomena as far as it could be given at that time. The work was largely confined to a study of the text, and what few experiments there were were performed mainly by the teacher with crude and insufficient apparatus. There was that in the subject, however, which made for growth. It satisfied in a way a natural and legitimate curiosity, and it gave valuable material for advancement toward better conditions of life, and a better understanding to combat old superstitions and false ideas; it had an end in itself, and was not distinctly an effort to prepare for subsequent higher work. The conditions were right for a natural evolutionary growth, and the newer books and treatment were better than the old. Soon we reached the stage indicated by that much derided book, Steele's *Fourteen weeks*, imperfect in many particulars, and decidedly misnamed in that a year was probably more often given than fourteen weeks; but marking a distinct advance, since it urged more strongly the experimental side with adequate apparatus.

Then came the decree from above that the work was unsatisfactory and must be changed to meet college entrance requirements. We all know the immediate result. We entered upon the era of original investigation and discovery with all its attendant evils of work utterly beyond the ability of the pupils, both in quality and quantity. This extreme is now freely admitted to have been a great mistake. Nevertheless,

much of benefit resulted. The need of an adequate equipment and of intelligent experimentation by the pupil became fully realized and our best schools are now equipped accordingly, tho in many cases there has been a lavish waste of money in the purchase of high-priced and utterly unsuitable apparatus.

The greatest harm, in my judgment, growing out of the period, and the real cause of the dissatisfaction which has since existed was due to the fact that the natural development or evolution taking place was arbitrarily checked, and a natural growth was supplanted by an artificial one directed by college (not high school) specialists, men very able, no doubt, in their own lines but with the usual and almost inevitable inability to deal with the presentation of subjects in a way suited to secondary pupils. This college specialist influence, acting thru college entrance requirements and thru text-books prepared in accordance with these requirements, dominates the teaching of physics in our secondary schools today.

Naturally, two opposing schools have grown up, each with its more or less distinctly defined idea of the purpose of the work to be undertaken. The term "New Movement" has been applied to the efforts of those who are protesting against the present influences, methods, and tendencies. The name is a misnomer; the movement is not new except that it is a fresh, vigorous effort to get back to the original purpose and work it out, making full use of the many advantages and of the many new and clearer ideas which have been gained in the great experiment which has been going on.

There can be no doubt of the existence of this new movement toward the old. Its purpose is to secure the general adoption of what in the absence of better language may be stated as follows as the fundamental aim of the work in physics in the secondary schools: To bring the pupil to understand as fully as possible the processes and principles underlying the natural phenomena taking place about him. He should first of all be taught how physical phenomena take place and the principles which seem to be manifested in the phenomena.

The extent and present condition of this movement are

shown by the vigorous protests against the prevailing ideas, coming from all parts of the country. These protests come from large numbers of the most successful teachers and principals in our high schools, from organized societies state and interstate, and even from many college specialists who realize the dangers of the standards dominating at present.

The aim which the new movement seeks to combat and which is distinctly opposed to that expressed above may be stated in language essentially as given by one of its strong advocates. Physics is in its nature an exact quantitative science; it is the only such science in our high school course and should, therefore, be treated quantitatively in order to train pupils in accurate and exact thinking.

This conception of the purpose of physics has, as might be expected, resulted in the present undue emphasis upon the manipulation of complicated apparatus, exact measurement, work with abstract or (to the pupil) vague units, application of imperfectly understood mathematical formulas, with a corresponding lack of emphasis on the underlying laws and principles, a clear understanding of which is absolutely essential in securing both a practical every-day application and the culture value which comes from an intelligent comprehension of what is going on in the world about us. I make this statement not as a theoretical one, but as one based upon observations of work in hundreds of classes, including my own.

I have generally found very simple questioning to be sufficient to show the exceedingly vague ideas of the meaning of the results, both mathematical and experimental, of a large part of what is presented in the texts and laboratory manuals now in use. Anxiety to secure the accurate results demanded in experimentation leads to the use of such complicated and delicate apparatus that the underlying principle is utterly lost sight of in the confusion resulting from the manipulation of the instrument. A typical case is one in which the pupils were unable to point out the spool of wire the resistance of which they were measuring with the Wheatstone bridge, and which they had placed in position. The mathematics, too, is so encumbered with operations and extended fractions that

there is no meaning to the answer. Repeatedly, when pupils have been working problems using, for instance, such fractions as .000017 to express a coefficient of expansion, I have asked for a plain English statement of the meaning of the fraction either used in the solution or obtained as a result, and I have invariably found the greatest difficulty in securing a satisfactory answer from even a small minority of the class, altho at the same time the majority had quite easily solved the problem. When mathematical formulas are used the matter is still worse; they serve to complicate rather than to simplify, and their use becomes a mere mechanical operation, meaningless and so injurious rather than beneficial. As one of the many illustrations which I might give I recall an experience within the last few weeks. A class which I judged to be at least up to the average was reviewing the formulas of accelerated motion preparatory to the study of falling bodies. I asked for a translation of $S = 1/2 a t^2$. It was readily given as "The distance equals one-half the acceleration multiplied by the square of the time." Further questioning, however, developed the fact that no one really knew what distance was meant, a few being of the opinion that it was the distance past over the first unit of time, others agreeing that it was the distance past over in any unit, while one lone student thought that it was the distance in any number of units. The opinion was nearly unanimous that S in $S = vt$ had a quite different meaning from the S in $S = 1/2 a t^2$. Questioning in regard to the meaning of a in the same equation generally shows still greater confusion. This may fairly be considered one of the easier formulas made use of in the texts. I do not mean to say that I would use no formulas whatever or that I would insist that a formula should never be used as a factor in the solution of a problem unless it is understood; but the explanation of the above, and others more difficult, is demanded in our modern texts with the result that unless an unjustifiable amount of time and effort is expended the pupil's mind is left befogged and uncertain while the fundamentals are neglected. The plea is made that physics is a hard study and is valuable on that account. I grant this; but a mere manipula-

tion of apparatus, or an insertion of numbers in a mathematical formula unaccompanied by an intelligent appreciation of the why can not be called real work. Such exercises to be profitable in physics must be preceded by a careful study of the phenomena involved, a study which can be made profitable and attractive to high school students, girls as well as boys, and at the same time give abundant opportunity for solid thinking. I believe, too, that this would be found to be the best preparation for the higher institutions. The accurate quantitative work, generally speaking, belongs to the college. More than once I have heard college professors say that they should hesitate to offer their sophomores much of what is included in our high school texts.

I might give illustrations of failures almost indefinitely, some of which would be ridiculous were they not such a revelation of the imposition upon pupils of work utterly beyond their experience, maturity, and ability, at least under our present conditions. For instance, I was told in a large school by two young ladies watching a pendulum vibrate that they were trying to find the specific gravity of the city. After this error was partly corrected they were uncertain whether the answer would be in grams, meters, pounds, or inches. In another school a number of pupils, after a somewhat extended study of the primary and secondary coils, were very willing to search for the contacts of the outer and inner coils. It was a Canadian examiner and teacher who, in speaking strongly on this subject, gave as a somewhat typical illustration the definition of an erg as he found it in an examination paper, "An erg is the smallest possible amount of work a man can do."

Now, these last may be somewhat extreme instances, but as my observation goes they may be taken in a modified form as fairly illustrative of the results of a great deal of our work in even the best of our non-technical schools.

As I understand the new movement, it would not deny that physics is a quantitative study and that quantitative work must enter largely into the high school treatment of the subject, but it should be illustrative of phenomena, and this would imply

simple and plainly understood units with a very careful introduction of technical terms, accompanied by reiterated statements of the meaning in every-day language. A large block of iron, a simple spring balance, and a pail of water are much more valuable for the high school student in work in density than the fine balance and weights with a minute bit of a substance. An abundance of practical mathematical problems, too, should certainly be given, but when teachers with all their training and experience confess the amount of time and work they are obliged to give in mastering the pages of exercises, so that they may present them to their pupils, we do not wonder at the meager results.

Neither would the followers of the new movement necessarily limit the extent of the work to what I have indicated. They would, however, allow the teacher freedom to adapt the work both to the capacity of his class as a whole and to its individual members, and they protest against what they consider a wrong fundamental conception of the purpose of the study and against a standard which is fitted to a few only and is far above the average ability.

And now what of the future? There are several possible outcomes of the present agitation. If the colleges continue their present attitude and the high schools accede to it, the study will probably be made universally elective and will be taken only by boys who are preparing for the engineering courses. It will become, what was stated to me some time since by the principal of one of the large high school of the United States it had already become in his school, a mere study in applied mathematics. Certainly a deplorable outcome for a study of so great possibilities in practical information and disciplinary and culture value for all classes of people.

It may be that in the large schools special classes will be formed for students preparing for college and others for those who do not intend to study further, a course opposed by many as being contrary to the spirit of American institutions.

A third possibility, and the one earnestly advocated by some of the highest educational authorities in the country, is that of changing the college entrance requirements to conform to

the ideas of the new movement or to abolish specifications of definite subject-matter altogether and to accept properly certified work as entitled to credit for admission. And why should there be definite entrance requirements? A somewhat extensive inquiry not only in regard to physics, but in other studies as well, has failed to establish the fact that college work is directly based upon what has been done in the high school in any studies except mathematics and the languages. The strongest statement made has been that the work is somewhat easier for those who have had work in the high school. Only very lately the head of one of the largest departments of chemistry in the country made this statement to me and it was only a repetition of what I had heard many times. What possible reason then can there be for dictating the high school work? Certainly it is very little to ask that the large number of able high school teachers who are protesting against the present restrictions may be given freedom to administer such of their work as is not directly basal for college in their own way.

When college entrance requirements in physics are so modified that authors may be able to secure the publication of books not exactly in harmony in extent and nature of work with certain fixed ideas, and when teachers may feel free to adopt books suited to the needs and abilities of their pupils, we may hope to see the much-needed improvement in results.

This may take time, but vigorous, earnest efforts of independent associations will bring it to pass.

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III

THE ANSWER OF THE FAR EAST TO SOME AMERICAN COLLEGE QUESTIONS

The higher education of the Far East has largely developed, with the exception of Japan, without the influence of America. In India, Australia, and China this education has in fifty years sprung up and grown into great institutions. Light, therefore, should it be able to shed upon some of the problems of higher education in America.

(I) One of the fundamental problems of the American college is the question whether its education should be directed toward cultivation or toward vocation. Should it seek to make the man of culture or the man of efficiency, the great gentleman or the great administrator?

The answer which is, on the whole, given by the institutions of the East and the Far East is that the primary purpose of the higher education is to create and to train the great worker, the great worker in whatever field he may see fit to devote himself. The Eastern world has come to itself. It seeks for those who can develop its resources, improve its facilities, strengthen its forces, organize its society. China is among the oldest nations, Australia among the newest: both are alike new in the discovery and application of the powers which constitute the modern community and the Western Commonwealth. Each nation, therefore, seeks to transmute every available human power into a force for the development of the nation. The idea that the higher education is to train the great gentleman is one, I believe, which belongs to that time in the growth of a nation which follows what might be called its colonial period. It is one of the conditions—both cause and result—of the age of leisure. Into that period the modern world of the East has not yet come.

(2) The higher education of the East is carried on, leaving out Australian universities, without the aid of Greek, and usually, tho not so completely, without Latin. The two subjects which have largely contributed to the education of the Western world for hundreds of years have small part in the education of the whole Eastern world. It is a significant and impressive difference. The education has not, however, been without "a second language." Japan uses the classics of China, as does China herself, and India the Sanskrit language and literature. That general discipline, therefore, which is derived from the study of the grammar of a foreign language is not lost, neither is lost a certain historical perspective of the lengthened life of humanity, which the Greek and Latin do give to the Western student. Both of these advantages are of much worth. But a question also important is whether the literature of Sanskrit, or of the Chinese classics, is as rich as that of the language in which Homer sang, Plato reasoned, and Aristotle put forth great interpretations?

Opinion regarding this serious and large question may vary, but there are two somewhat fundamental considerations which seem to argue in favor of the superiority of the Greek: the literary form of the Greek is more orderly and refined. It is less fantastic. The Greek might be compared to a garden well-tilled and well-trimmed, the Chinese literature to a forest overgrown and straggling. The one represents a force which has been subdued to well-ordered method and law; the other is a force also but one which has not been subjected to discriminating judgment or well-considered regulation. The content, too, manifests a like dissimilarity. The Chinese classics are filled with ethical interpretation and applications even more than the Greek, but they do not have the simple interpretation of life in its morning which makes Homer eternally young. They also lack that tragic element which literature, as a true interpreter, must ever have. For life has it. They, furthermore, are without that philosophic insight into life's deepest problems which makes Plato as immortal as man. It must also be said they are not possest of the rigor of logical method which constitutes Aristotle a master. The an-

swer, therefore, of the relative value of the Chinese and Greek classics must be in favor of the Greek. The Sanskrit is in certain ways superior to the Chinese and approaches the Greek, to which in philological origin it is not unlike. The Homeric element of simplicity is more manifest in Sanskrit than any other great Greek element. But Sanskrit is lacking in sound philosophic interpretations of the great problems, in closely wrought logical reasoning as well as in metaphysical acumen.

If one were obliged to compare the work of either the Chinese or Sanskrit classics with the worth of the Latin language and literature, as an academic subject, I should be obliged to say that the argument is strongly in favor of the worth of the languages and literature of the ancient East than of Virgil, Horace, or Cicero. The more ancient classics are more original, giving a vision of a more pristine race, more affluent in great suggestions, more nobly laden with historic memorials and traditions.

Yet one does not forget what Max Müller said many years ago:

"I shall not attempt to prove that Sanskrit literature is as good as Greek literature. Why should we always compare? A study of Greek literature has its own purpose, but what I feel convinced of, and hope to convince you of, is that Sanskrit literature, if studied only in a right spirit, is full of human interests, full of lessons which even Greek could not teach us.

". . . If I should ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race—the Jewish,—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, not for this life only, but for a transfigured and eternal life—again I should point to India."¹

(3) To the question whether the higher education should be based on the elective or on the prescribed system, the answer is clear, tho with a qualification. In the college and high

¹ *India—What can it teach us?* p. 23-4-5.

schools of the East one does not so much elect courses as he elects subjects: he elects those departments or groups which lead to a degree. This conclusion is to be inferred from the purpose of making efficient workers in a field and not of making large gentlemen of cultivation. The future career is chosen earlier than in either Germany, England, or the United States; and all studies are devoted to reaching the ultimate goal. What the mind may lack in breadth and insight, it gains in sharpness. In the Australian universities this process of early specialization has gone so far as to awaken protest in members of the Law and Medical Faculty. For instance, the sciences are studied more as a part of the preparation for the pursuit of medicine or for training teachers than as a means of general culture. The practise in most colleges of the East is toward a pretty thoroly specialized and prescribed system; but the result of the system would seem to prove for the American college and professional school the advantage of a liberal education.

(4) The Eastern mind is also divided, as is the Western, regarding the expediency of trying to teach morals and religion. On the one side, in respect to morals, it is argued that to attempt any such instruction is vain and visionary. But the practical teaching does obtain in all schools. The practical emphasis on such teaching is, of course, less and the theoretical greater, in the higher institutions. The following are the subjects discust in an advanced Japanese text-book on ethics:

Chapter I.—Introduction.

Section 1. Definition of ethics.

- “ 2. Characteristics of ethics:—worth; ideal; law.
- “ 3. Ethical questions:—morality; the ground of morals; motives; the application of principles.

Chapter II.—Conscience.

Section 1. Moral consciousness.

- “ 2. Properties of conscience:—intellectual elements; emotional elements; volitional elements.

Section 3. Working of conscience:—motives; authority of conscience; right and wrong.

“ 4. The origin and development of conscience.

Chapter III.—Conduct and character.

Section 1. Moral conduct:—consciousness; freedom; conscience.

“ 2. Elements of conduct:—motive; action; effect; purpose.

“ 3. Properties and working of these elements:—motive (impulse, instinct, reason); actions; effects; purpose

“ 4. Character:—unconscious elements; conscious elements.

“ 5. Responsibility:—cause and effect; psychological freedom; freedom of selection; moral reason.

Chapter IV.—Standard of good and evil.

Section 1. Subjective standard.

“ 2. Objective standard.

“ 3. The moral ideal.

Chapter V.—Duty.

Section 1. Attributes of duty:—its absoluteness; universality; distinctness.

“ 2. The ground of duty.

“ 3. Classification of duties.

“ 4. Recognition of duty.

Chapter VI.—Virtue.

Section 1. Attributes of virtue, and relation of virtue to duty.

“ 2. Classification of virtues:—intellectual virtue; emotional virtue; virtues of will.

“ 3. Moral culture:—determination; practise; patience; improvement; aspiration; special contrivances.

Religion is taught, however, far less than morals. The apotheosis of the Japanese Emperor may be regarded, if one

see fit, as a religion, but beyond such inculcation no religious teaching is permitted in the higher government schools of the Mikado's Empire. The simple worship at the Tablet of Confucius represents the extent of the Chinese instruction. In India and Australia the teaching of any religion is absolutely prohibited. Buddhism, Hinduism, Shintoism are no less included under this law than is Christianity. The English and the Colonial governments represent religious freedom. The personal religious belief of a teacher, too, has no weight in promoting or preventing his appointment or continuing the tenure of his service. If he were blatant as either a Buddhist, or agnostic, or Christian, such noisiness would probably prove what would be regarded as his unworthiness.

The American method has not, in the public schools or state universities, come to any such radical conclusion or adopted any such method. The Christian is regarded as the religion of the Commonwealth. In general a policy of conciliation between those who accept and those who do not accept its teachings is followed. The Jew, the Roman Catholic, the Protestant, and the agnostic are usually willing to seek to adjust their own doctrines to the doctrines of their brethren. For it is by the thoughtful and reverent acknowledged that the elimination of religion from a course of study, as from the personal character, represents the elimination of the highest object of apprehension and of thought, the casting out of the object most worthy of love, and the loss of one of the mightiest forces for regulating the conscience or moving the will of both the race and of the individual. It must be added that the results obtained in the higher institutions of the East do not give evidence for the adoption of their ideals and methods respecting the prohibition of religious instruction.

(5) In the education of some individuals an age is reached at which further learning seems to be comparatively ineffective in either promoting culture or enlarging power. Development is arrested. Intellectual or other growth is stopped. This phenomenon seems to be not uncommon among the black and some of the brown races of the Orient. It is seen in girls at an earlier age than in boys, and in boys twenty-two years

represent the usual limit. Teachers of the colleges of the East recognize that any attempt at further cultivation of this thin cerebral soil will prove to be useless. The conclusion is as inevitable as it is lamentable.

This conclusion should have worth for the American teacher. For the American teacher, influenced by general experience, is led to believe that all brains can be developed equally far and equally well, if only the educational period be prolonged, and patient well-doing on his part be not slackened. His purpose demands ethical commendation; but his interpretation is not rational. He should learn that a wider induction would necessitate the inference of the duty of the cessation of his efforts. It has become his sad duty to graduate his student, directing him into other paths which promise opportunities of the highest service of which he is capable.

(6) A further question has relation to a general problem. It is the problem of the college course being three years or four. Many differences are to be found in the curriculums of the several schools which differentiate the college and the university; but making largest allowance, it may be said that, with one exception, that course of study which corresponds more closely with our collegiate covers four years. The exception is in the case of Australian universities. In them the course at present is of three years; but Professor Tucker, the Dean of the undergraduate department of the University of Melbourne, tells me that a proposition is now set before the official boards of that university lengthening the course to four years. The present tendency of the higher education of the East is remote from any abbreviation.

(7) American colleges have never taken kindly to the method of an examination of their students by an authority outside of themselves. Each teacher usually examines the student he teaches. This is the method commonly followed in most parts of the world. Indian colleges form an important exception. One who knows well Indian education, W. H. Sharp, professor of philosophy in Elphinstone College, Bombay, writing of the Japanese method of examination by the teacher himself, says:

"The examining of all work by the teacher himself instead of by an outsider is opposed to English practise, but harmonizes, as I understand, with that of America. . . . The teacher, it is added, who has seen the pupil's work for months is a better judge of it than the examiner who sees it on a single occasion, and under abnormal conditions. The result being decided, not merely by the examination, but by the general character of the work done thruout the period under review, it is claimed that this method insures continuous and steady work, without either slacking or feverish bursts of cramming. It certainly makes the work of teaching much easier and pleasanter, and gives the first-rate teacher a splendid chance; he can teach just as much as he pleases of his subject, and in his own way, and has no need to work against time in order to cover a prescribed amount of ground within a limited period; and if all teachers were perfect no other method could be desired. But if we ask, whether as worked in Japan it produces the effects asserted, the absence alike of slacking and of feverish cramming, the answer can only be that in a large number of cases it does not. The proper working of the method, at any rate, postulates three things; that the teachers should be thoroly competent, that there should be plenty of them (or else individual work can not be supervised), and that they should be conscientious and impartial." ²

The results secured in Indian schools and colleges thru examinations set and assessed by an outside authority offer no, or only slight, evidence for the adoption of the method in American institutions. For the method promotes in the student learning rather than thinking, acquisition than reflection, arbitrary and artificial attainments rather than the giving of the fundamental elements of education. In the teacher it creates a constant feeling of unrest and of uncertainty. He is inclined to consult the prejudices of the examiner and is too eager to make a high number of "passes." The method has a tendency to make the teacher a part of an examining machine, and it tempts him to lose that noblest interpretation of himself, to use Socrates' phrase, as one who is to aid souls

² *The educational system of Japan.* p. 418.

in finding a new birth. It promotes the artificial: it limits the personal and the real.

(8) One of the most serious and constant problems of the American college is found in the degree of supervision which should be given to students. The problem lies between two extremes: to give to each student that degree of supervision, both intellectual and ethical, which shall insure his making wise and right choices, and yet not to give him that degree of supervision which shall be a substitute for the exercise of his own judgment and for the responsibility of his own will. Too remote relationship may result in mistake or wrong in the student; too intimate does result in weakness.

The colleges and universities of the East exhibit principles and methods of practise quite as diverse as the American. Certain universities disclaim all responsibility for the personal character and conduct of students. In case the conduct of a man were to become notoriously evil and his character notoriously corrupt, notice would probably be taken by the academic authorities, and the man be asked to withdraw. The function of the university is rather, it is interpreted, to convey instruction and not to do police duty. In other universities every endeavor, formal and to a large degree personal, is made to aid students in the formation of sound character. Hostels under the immediate charge of professors, or of those who represent them, are established in most of the colleges and universities of both India and Japan. In Australia, at least in the University of Melbourne, the denominational colleges closely affiliated with the university,—the Presbyterian, Church of England, and Wesleyan,—have special concern for their students. The experience of the Eastern institutions simply confirms the conclusion of common sense that supervision should be sufficient to promote right choices but not so close as to lead to weakness.

(9) Athletic sports fill an important place in the life of all Eastern students. Such a place is usually none too large. The Eastern student lives in a climate warm, enervating. The heat and many surroundings tend toward indolence. He lacks the moral or intellectual tonic of snowbanks. The Indian student is slight: his constitution is not robust. Therefore all these

men need more of sport than does the American. Sport, too, he is inclined to take in a sober manner. It is one of the rational elements of his daily routine. Associations of the students are formed for the promotion of all sports. Tennis is probably the most popular game, tho in India cricket and football are played thruout the year. Archery is pursued more in the Japanese universities than in any country of the world. Teachers are on the whole more inclined to sympathize with all the athletic affairs of students than is the practise in American colleges,—a personal and professional function which is good alike for the teacher and the student.

(10) Whether, in the general government of a college and university, the president should be given special power, or whether a faculty should be the controlling force, the president serving as its executive, is a question discust in all the institutions of the world. It is debated at once in America and Australia. The usage is quite as diverse as are the theoretical conclusions. In the two universities of Kyoto and of Tokyo the president fills as large a place as he fills in most American universities. But in the large number of other institutions of the East he is either not found at all, or his place is subordinate and temporary. Discussions have been made from time to time regarding the installation of presidents in Australian universities; but discussion has revealed the potent fact that faculty, senate, council, deans, and honorary chancellor and vice-chancellor, are sufficient to do all those duties and to assume all those functions which might belong to a president. What is the use, it is argued, to pay a man fifteen hundred pounds to do what is now well done, and at small cost? The question of the government thru a president or thru boards comes up from time to time in all the colleges of the East, as it does emerge in the control of military and naval affairs. Whenever a president has supplanted a board, and he has himself proved to be efficient, a return to the government by a board is seldom desired. In general the tendency of reflection and of practise in the colleges of the East is toward the adoption of the American method.

CHARLES F. THWING

IV

THE GENIUS OF THE AMERICAN HIGH SCHOOL

America has created three conspicuous educational forms,—the American college, the practically effective technical school, and the high school: of these three, the high school is the most distinctive, and by far the most characteristic. Compared with European secondary schools,—the gymnasium, the lycée, the English grammar school,—the high school is seen to differ in four vital points: first, it constitutes the most essential stretch in a great open road educationally, which every child may tread en route to the highest educational opportunity; second, its period is the crucial four years of early adolescence; third, it is practically always co-educational; and finally it permits and encourages a peculiar measure of spontaneity and self-realization in its students. These qualities are all manifestly the product of the American spirit, as is the institution itself. No less are they indispensable to the school: without them it could not play its part in the training of the American youth. Moreover, distinct recognition of them is essential to wise deliberation concerning the organization and management of the high school, and a clear consciousness of them in the mind of the teacher makes strongly for the right tact and practise; for it must be admitted that these peculiarities of the American high school bring peculiar problems and dangers as well as peculiar advantages.

I. THE OPEN ROAD

I. *Institutionally*

Huxley on two occasions declared that the business of educational administration is to provide a ladder reaching from the gutter to the university, along which every child shall have the chance of climbing as far as he is fit to go. Few of us Ameri-

cans realize how much nearer we have come to this ideal than any other great nation either now or in the past. Today in Germany, France, England, and other European lands, the road to the university, so far from reaching down to the gutter, rarely opens to the child who stands in the doorway of a workingman's home: the German gymnasium, the French lycée, the English grammar school are not for the poor child; their doors are barred, or at least obstructed, by a tuition fee and by social discrimination. Only the very few enter these schools,—in Germany about seven per cent.; the other ninety per cent. and more enter the free public elementary school; when they have completed the eight years they are cut off from joining the march of the seven per cent. in the higher school by the fact that their elementary school training has diverged so far from the curriculum of the higher school as to fix an almost impassable gulf between them; only in the rarest cases and under the most favorable circumstances is the crossing accomplished,—as, for example, in the case of the great Paulsen of Berlin, who developed talent and uncommon ambition in his village school training, and whose parents were possessors of ample means to provide all needed special assistance. For the mass of the children finishing the elementary school, even including the majority of those who show unusual talent, the way to the university is practically barred.

It would be unjust to the European systems to omit the fact that they are all striving to bridge this gap between the common school and higher education; they recognize the terrible waste of choice natures in a system which slights ninety per cent. of the population in selecting its candidates for the higher training. The *Mittelschulen* in Germany, the *collèges communales* in France, the new scientific and other "high schools" in England, are all efforts in this direction; the same may be said of the *Realschulen* in Germany and some of the modifications in English grammar schools. But the insulated arrangement described above is the traditional plan, confirmed by a growth of centuries, and still dominates the situation; the other elements are comparatively slight and frail and have not yet struck deeply into the work of education.

The obstacles in the road to the European university are three: financial, the fee for tuition in the school leading upward; social, in that the son of the workingman is indeed not barred by law or regulation but does not feel fully at home in the "higher" schools; and finally, when the pupil has progressed some distance in the common school, a scholastic impediment, in that the lads in the higher school have got the start of him in the distinctly "secondary" studies, especially in foreign languages. The financial difficulty is of course far more serious and usually insuperable under European economic conditions, where the margin between wages and cost of necessities of life is so slight. The social bar, too, has a force which is hard for a democratic people to comprehend. The scholastic difficulty is very easily understood: the pupil in the gymnasium begins Latin at nine or ten, Greek at twelve or thirteen, and by the age of fourteen has much definite knowledge in algebra and geometry and science which the pupil finishing the common school, at the same age, lacks.

In the American high school, none of these obstacles exist. The great mass of the children advance together on the common school road, or a road closely paralleling it, such as the parochial school; at the age of fourteen or fifteen they are all abreast, and the high school offers an abundant entrance to every one who wishes to enter. It is true that many are shut out by the inability or unwillingness of their parents to support them longer; but at least the school does not increase this number by imposing a fee for tuition; instead it is tending more and more to offer additional help by providing free textbooks. As to social rank the case is no less clear: indeed, if any prejudice exists, it is more likely to be against rich than poor. Many a leader in high school affairs in athletics, in literary work and debate, in social life itself, is a young man whose parents can not find the means to buy his clothes and books and who is carrying papers or working in a store to get the needed money. Doubtless snobbery does emerge occasionally, even in a high school, and therefore let those in authority be on their guard; but it is, at least till this present, the

exceptional and abnormal, conspicuous only by its rarity and serving to accentuate the general rule of full democracy.

Respecting this great fact of the open road in education, familiarity has bred among us, not indeed contempt, but at least lack of an adequate appreciation: in truth the condition is a *sine qua non* of successful democracy. Plato, aristocrat tho he inclined to be, represents the gods themselves enjoining upon the rulers of the state the sacred duty of searching out the gifted individuals from all the children of every social rank and every degree of birth: "Therefore, inasmuch as you are all related to one another, altho your children will generally resemble their parents, yet sometimes a golden parent will produce a silver child, and a silver parent a golden child, and so on, each producing any. The rulers therefore have received this in charge first and above all from the gods, to observe nothing more closely, in their character of vigilant guardians, than the children that are born, to see which of these metals enters into the composition of their souls: and if a child be born into their class with an alloy of copper or iron, they are to have no manner of pity upon it, but giving it the value that belongs to its nature, they are to thrust it away into the class of artizans and agriculturists; and again, if among these a child be born with any admixture of gold or silver, when they have assayed it, they are to raise it either to the class of guardians or to that of auxiliaries: because there is an oracle which declares that the city shall then perish when it is guarded by iron or copper" (Plato, *Republic*, Book III, 415).

No other school system has come so near as ours to fulfilling this ideal of Plato's; and the high school is the most important factor in this task, for it attracts the gifted from the great mass in the elementary school, and it urges the gifted from among its own number onward to the university or the professional school. The value of this condition is fully seen only when we consider that the great task of higher education is to provide leadership: this is true of all so-called secondary schools, such as the higher schools of Germany, France, and England; and the extraordinary importance of the secondary school, quite out of proportion to its mere numerical

enrollment, rests upon the fact that each individual student is likely to count for far more than one in the work and welfare of the community, thru his directive influence. The peculiar qualities which mark the leader are so rare and so largely a matter of original endowment, that the state should scrutinize every child born within its pale, whether of high or low degree, to see whether he may not perchance be of the golden race. The American high school, open to all who come up thru the great universal elementary school, proffering its culture without money and without price, ought to be an effective agency for this momentous selection.

2. *Socially*

But the educational open road of the high school is also a social common highway, thronged by children from all classes of society, working side by side upon common tasks and sharing a large common life. This quality is not peculiar to the high school but belongs also to the elementary school on the one hand and to the college or university on the other. But it belongs to the genius of the American high school as contrasted with European secondary schools, and it brings to the high school the peculiar advantages and problems of such social mingling. Democracy in the school is essential to education for democracy in life: it is a constant safeguard against the extremer evils of caste, making it impossible for social classes to grow up ignorant of each other and mutually unsympathetic with one another, engendering rather an all-pervading mutual understanding and a great stock of common conceptions, standards, and ideals. The American public school, in which we may properly include all grades from kindergarten to graduate school, is the most striking embodiment and possibly the main support of the principle of equality.

No less important than the social mingling of the children is the fact that the teachers in American schools are never drawn exclusively from one caste: in an English free common school, the teachers are almost without exception of the "lower class," themselves educated mainly or wholly in board schools and normal schools attended by board school graduates. Thus

the school recreates and perpetuates the narrowness and separation of the class, engendering constantly anew the mediocrity and commonness of taste and ideal which is the inevitable tho unmerited failing of an insulated lower class. In the American school, on the other hand, of whatever grade, and especially the high school, are found teachers of every social origin, but all bound by the ties of a common education.

3. *Drawbacks*

Thus far the advantages actual or possible, of the open road from elementary to secondary schools: what of drawbacks? Perhaps the most conspicuous is the postponement of certain studies long beyond the fit time: these studies are first foreign language, usually Latin, then algebra and geometry; that all these ought to be begun before the age of fourteen is generally agreed. Possibly we should add to the list definite instructions in science as distinguished from "nature study," that is elementary botany, zoology, physics, and even chemistry.

So far as the algebra and geometry are concerned the solution seems clear and is already being worked out in many places; it is simply to teach the rudiments of both subjects in the arithmetic of the grammar grades, to the advantage not only of the future high school work, but also of the mathematical work of the elementary school itself. The simpler conceptions and processes of both algebra and geometry are well within the grasp of the grammar school pupil; indeed their very simplicity often proves an obstacle to the more mature intelligence of the high school age. The experience of England and Germany shows that the acquisition of simple algebraic and geometric knowledge more than compensates for the time it consumes by the great aid it gives in mastering the more difficult parts of the arithmetic assigned to the elementary school period. There is of course no necessity of using the terms algebra and geometry in the elementary school curriculum if that is considered undesirable: in place of arithmetic write mathematics, and then mingle the three ingredients as best suits the case.

So far as the science is concerned the case is somewhat less

clear, only because the question has been less discust and agreed upon. But there is no apparent reason why the elementary school can not take up whatever scientific work seems to be demanded by the nature and maturity of the elementary school pupil. All that is necessary is that the nature study should develop at the fit time into more definite and specialized scientific instruction. The fact is that in the case of both the mathematics and the science all that is needed is adjustment of the curriculum of the elementary school to the general needs of the pupil, and the interests of elementary school and secondary school are entirely in harmony.

With respect to the acquisition of a foreign language the case is fundamentally different. To give foreign language to all the pupils of the elementary school is out of the question and would be favored by no educational thinker; to sort out the pupils who are to proceed beyond the elementary school to high school and college is in this country, for the present at least, impossible; and even if we could sort them out we could not in general give them the special instruction they need. As things are, the vast majority of those who learn a foreign language at all pass by the age of boyhood and girlhood, which is the golden age for acquiring a language, and impose the task upon the years of early adolescence, whose true function lies in very different fields of mental life. This is a very real and very serious disadvantage in our secondary education and deserves the earnest consideration of all who interest themselves in that field.

Not a few doubt the benefit of the social mingling in our school system, both elementary and secondary. Children from good homes are said to be corrupted by contact with ill-trained and morally inferior schoolmates. This can hardly be denied; it is indeed a universal incident to all social life, and its general discussion is far too broad for this subject; the special answer for the high school, or rather for the universal public school in general, is that no system of select or segregate schools has yet been devised to escape this evil; indeed not a few so-called select schools are permeated by a far less wholesome contagion than the typical public school. In view

of all the facts and considerations it seems fair to acquit the high school of any special onus of injurious social contagion; its social mingling is then more than justified by the advantages set forth on a previous page.

But even if the school is acquitted on the charge of moral contagion, there is a somewhat subtler charge which may be made against its composite character, namely that it discourages scholarly ideals. Its members come from families of the most varied culture and ideals, including many to whom the intellectual life is unknown or even despised. Our national backwardness in scholarship and culture as compared with other great peoples is charged by some in part at least to the lack of a national secondary school whose ruling ideal is scholarship, and to the lowering of the intellectual tone of the high school by the large number of students to whom the intellectual life means nothing. This argument has naturally a peculiarly strong appeal to the advocates of classical culture, being in their eyes reënforced by the disadvantage imposed by our system upon the study of the classical languages.

It is impossible to ignore the superior scholarship of European secondary schools, especially the German gymnasium, and every friend of the American high school longs and labors for the day when it shall approach nearer to the ideal. Nor can one well doubt that the social mingling is partly responsible for our inferiority. In defence it must be maintained that the real cause is deeper than any mere school condition, resting in our general social conditions and ideals; the real hope of scholarship and culture, as of ideals in general, depends upon our outgrowing our present entirely natural yet perilous stage of intense devotion to material things. Aside from this it is a fair question to ask what would be the effect of a segregated higher secondary school on the European plan; even if it were admitted that such a school would make for higher scholarship and riper culture in those who came under its influence, there might still be doubt as to its resulting in an elevation of the intellectual and esthetic life of the nation at large.

Still another question may be raised concerning the universal

secondary school; while some urge that it discourages the formation of scholars, others maintain that it seduces many who should be mechanics or laborers into a futile attempt to be scholars, or at least to earn their bread by their wits instead of by the sweat of their brows. This has probably been true in the past, to the detriment of many individuals and of the industrial trades. There are two answers to be made on behalf of the high school: first, the result in question arises not from the openness of the high school to all comers, but from the failure in the past to broaden the curriculum of the school to do justice to the variety of its students. Second, the advent and rapid increase of manual training and industrial high schools and trade schools bid fair to provide a complete remedy.

One thing is clear in relation to all these drawbacks, real or potential, that is the call for all friends of education to devote their best wisdom and most earnest endeavor to combat them, and to raise to their highest power the countervailing advantages.

II. THE PERIOD

Taking six years as the normal age for entrance into the first grade of school, and eight years as the elementary period, we have fourteen as the age of entrance into the high school and eighteen as the age of graduation. No other great type of school has this for its period of attendance; the secondary schools of Europe cover the period from nine or ten to eighteen or twenty. In spite of this great disparity we are in the habit of using the term secondary education as tho it denoted a fixt and uniform division of the school career. The truth is that so far as the course of study and the methods of instruction and discipline are concerned, the decisive fact in the high school is just this, that it receives its pupils five years later than the traditional European "secondary" school. Nor is the full import of the difference indicated by the mere number of years; one must consider the quality and extent of transformation effected by the particular five years which thus lie between the American and European secondary periods. In other words we must see that the American high school takes the boy

and girl when they are just entering upon adolescence, when they have just received the last definite bodily gift, the power of reproduction, and are entering upon a period of extraordinary development in body and mind. The new gospel of adolescence may be read with most profit and pleasure in the pages of its great evangelist, President G. Stanley Hall,¹ and to his writings must be referred all who would equip themselves to think safely and positively upon the problems of secondary education,—with the understanding that occasionally the inspired prophet, which Dr. Hall certainly is, may carry the scientific investigator, which he of course also is, to extreme conclusions.

We must be content here barely to indicate some of the ways in which the period of the high school or of early adolescence is extraordinary; the first is, of course, bodily growth and change.²

I. The statistics of physical growth show a surprising number of maximal rates of increase in the period from 14 to 18; the latest great spurt in height occurs between 15 and 16 for boys and about two years earlier for girls (tho much less marked.) Increase in weight culminates at about the same points; increase in lifting power is most rapid at 17; in vital capacity at 16. The result of all these swift advances is that the youth at 18 has a man's body, at least when excessive indoor life and hypercivilized regimen have not checked and enfeebled his bodily health and growth, as unfortunately they too often do in the case of city children.

These maxima are the incidents of the great fundamental transformations from neuter gender child to male and female; if this were merely a physical change it would be fraught with deepest consequences in educational regimen, but the greater change is the psychical and spiritual, as all know whose memory of their own pubertal life is not faded and who have

¹ Fortunately for those who are forbidden by lack of time or other limitation, to read his monumental *Adolescence*, he has now published the most important educational parts of the large work in a small single volume, entitled *Youth* (Appleton, \$1.50).

² On all these questions see Hall, *Adolescence*, I., Chs. I, II, III; especially p. 7, 8, 97, and 133.

watched with insight the transformation in others. The educational problem of this transformation is just beginning to be stated; what *katharsis* and *prophylaxis* should be provided by school and home is one of the most vital questions confronting the civilized world.

2. Intellectually the change is from the predominance of sense perception and the accumulation of mental images to the predominance of the organizing process. True the very earliest acquisitions of sensory images involve some organization, otherwise the images would not be retained, at least in any definitely reproducible form; but whereas then the new image was the important part and the organization subsidiary, now the image is usually not new, and when it is new, the important matter is its place and function in the mental system. The inner world now has bulk and scope enough to be very active in the reception of all incoming ideas; in other words apperception has enormously increased in proportion to perception. Moreover the process of inner apperception is coming to take an important place; that is, there is much mental activity which goes on for considerable stretches of time without any aid from perception; the materials already stored up in the memory (taken in the broadest sense) act and react upon each other, producing great and permanent changes in their own arrangement and organization.

The educational inference from all this is the need of the scientific element in the studies of the period; scientific not in our peculiar English sense of natural science, but in the true and broad sense of all organized and systematized knowledge and thought. Negatively we infer that studies which are merely or mainly acquisitive of new ideas or images are unsuitable; the bearing of this upon the acquiring of foreign languages is an interesting question which we hope to discuss more fully elsewhere.

3. Even more marked than the intellectual change is the moral; the will of the adolescent differs from that of the child in form and in content; the new content includes first the complex and powerful impulses springing from the new sex character; only the repressive power of conventional propriety

prevents these elements from being recognized as determinative data of the volitional development of this period.³

Our present purpose is confined to listing this as one of the conspicuous facts of the high school period, as that in which these impulses sweep in upon the soul for the first time. Nor could anything be more false and pernicious than to think of these impulses as being merely or even mainly physical; probably, if the truth were known, the sex emotion of early adolescence is often far purer and more spiritual than that of later periods. At any rate early adolescence is the normal period for the dawn of true inter-sexual love, and there is no doubt that the youth and maiden almost without exception experience the emotion definitely and powerfully for the first time between the ages of fourteen and eighteen.

The second great new element in the content of the will is the economic impulse and interest; only a mere fraction of the pubertal youth sit in school and college rooms: the great majority are earning their living and laying the foundations of their economic careers; they are already in the grip of the material struggle for existence and are largely dominated by the thoughts and feelings and will movements created by the daily work. The boy who happens to attend the high school is not organically different from the clerk or apprentice of equal age in this respect; who has not known high school boys who would not consent to be supported longer by their parents, but by laborious days and nights earned their own bread as it were with one hand, while with the other they did their school work? Not seldom this impulse to "make money" drags the lad bodily out of the school and into work for wages.

These two great changes in content are only a part of the general enlargement and broadening of the mental content which furnishes the subject-matter of the will; along with them comes an enlarged survey of the whole world, material, social, political, spiritual, and above all a further recognition

³ We regret that Hall's great chapter on sexual development in *Adolescence* is not represented at all in the abridgement, *Youth*; serious students of the question who use the latter book should consult the larger work at least on this topic.

of one's own individuality and one's relation to others,—in other words, a new social conception.

The peculiar form of the adolescent will is its far look into the future; truly has Longfellow said, "The thoughts of youth are long, long thoughts." Love, labor, his place in the community both social and economic, lead naturally out into dreams, plans, glowing imaginations of a life career. Along with this comes a new sense of personality, including both rights and duties; a new sense of maturity and of looking with level eyes into the faces of men and women,—feelings which after all are the only stuff out of which a full-grown human spirit can ever be made. We are dealing verily with the dawn of the real and permanent character.

In all these ways and in the totality of character of which these are but elements, the pubertal period is sharply distinguished from the pre-pubertal and from later adolescence and maturity. There can be no doubt that both instruction and discipline for this age should be other than for the preceding period of the elementary school. We wish to point out here the peculiar opportunity offered by our high school to discover and practise the true curriculum and the true method for these fateful years of early adolescence. In the high school there are no little children; in the English grammar school and the German gymnasium there are,—boys of nine or ten, or even eight. The very presence of these as an integral part of the institution tends to make both instruction and control take on a form unfitted to the older pupils; and an examination of the actual schools, at least of the Gymnasias, will show that the tendency realizes itself. The English secondary school has partly saved itself from the same result by its tradition of investing the older lads with a larger degree of liberty in their own conduct and of authority over the younger pupils.

Of the unique importance of the high school period in the determination of character we have spoken at some length elsewhere;⁴ but no opportunity should be omitted to call attention to this tremendous educational fact. Now are formed moral habits, as opposed to the mere mechanical and bodily

⁴ "The high school's cure of souls," *EDUCATIONAL REVIEW*, April, 1908.

habits that are largely fixt in infancy and childhood; now principles and ideals are settling into their places of authority, hardly to be dislodged or superseded in later life; and above all now is the fit time for the bright and high beginning of the mental portrayal and adoption of a life purpose. The supreme privilege of secondary education, and especially of our own high school, is to lay hands of power upon these processes and so upon the very character and destiny of the race and nation. Have our high schools risen to their possibilities in this respect?

Over against the potential advantages of a separate school for early adolescence must be set some possible drawbacks. Some points mentioned under the head of "The Open Road" might come equally well here. The chief accusation made definitely against the separate four-year high school, however, is that of breaking the continuity of the intellectual training. The pupil in the European secondary school spends nine or ten years in the one institution, constantly under the same general educative influences, and so receives deep and lasting impressions and a fixt intellectual habit. The American high school teacher often finds himself moved to complain that the pupils who come to him with the guarantee of the grammar school lack the power to study and have neither intellectual power nor stores of needed information. No less does the college repine at the unfitness of the high school graduate for strong mental work. Admitting that these complaints are well founded in general, if often exaggerated, it is still unsafe to charge the weakness they complain of to the separate high school, for the simple reason that every grade from the primary up is wont to make similar charges against the grade below it. The fact is, we must rather admit with sorrow that lack of thoroness is the most widespread defect of the intellectual work of our American schools, confined to no grade or section, but affecting the whole system from kindergarten to college and university. The true remedy for these difficulties is not an attack upon the period of the high school, but rather first a humble and earnest effort to put more stamina and efficiency into our teaching and learning, and second to coördinate more thoroly

the aims and efforts of elementary school, high school, and college.

Aside from all this there may be serious question whether we have found exactly the best period for the high school: a few years ago much was heard about a six-year high school, with various theories as to the adjustment of the changed period to the length of elementary school on the one hand and college on the other. It is true that in both sexes puberty begins on the average some time before entrance to the high school. It is a question whether eighth and ninth grade are not nearer together than either ninth and tenth or tenth and eleventh; also whether the fourth year student in the high school is not much nearer to the college freshman than the sophomore is to the junior. This question is so important that it can only be mentioned here, with the hope that it may be treated more fully elsewhere.

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V

A CO-EDUCATIONAL MEDITATION

The Professor's thoughts were straying again, and he realized that when he got home he was going to add one more to the already long list of failures to give his wife an intelligent account of the sermon over the dinner table.

Not that the Professor was wilfully inattentive, nor that he was in the least inclined toward irreverence. Quite the contrary: he was really a worshiper. When he went to church Sunday morning, it was because his soul thirsted for the living God, and he was genuinely desirous of communion with his Creator; and in the main he accomplished his purpose.

In the main, I say—for it sometimes seemed to the Professor that there was an extraordinary variety of circumstances connected with the service of his church which, whether so intended or not, were admirably suited to keep a wistful soul from enjoying the deep things of God. Try as he would, he could not keep from being distracted, not to say disgusted and outraged, by the whispering and giggling of the choir up there in front of him, or by its conscious glances at the congregation. The low-toned or whispered gossip of his neighbors, too, often prolonged into the very service, was a smoke in his nose, and he could not be oblivious of the fact that the prayer—it was an evangelical church—was often a rhetorical exercise rather than a real petition. He even wondered sometimes whether he would not do better for his individual soul by going out for a quiet hour among the trees on the hill, or on the rocks at the shore, instead of to church. That God was *there* he knew from experience—he had seen Him in the clouds, and had felt Him in the wind.

But the Professor recognized that he was not the only person concerned. He had enlisted in the army of the church,

and knew that the rank and file ought to keep step, and he was doing the best he could. To be sure, he sometimes doubted that any goodness or service which was not spontaneous and unaffected really counted with either God or men; but, true to a principle inbred in him by long listening to sermon and precept in his youthful days, in this case of doubt, as in others, he chose the alternative which promised him the greater measure of unhappiness. He couldn't get over his childhood impression that, other things being equal, the pleasantest thing was also the most sinful. And besides, he knew perfectly well that he that observed the wind should not sow, and he that regarded the clouds should not reap. So he dutifully went to service three times each Sunday, converting his one day of mental recreation into a day of nervous strain. This may have been one reason why his calendar showed a considerable number of Blue Mondays.

The really worshipful part of the service, indeed, he enjoyed; but however excellent the sermon, and however great the good-will he brought to it, he was not always master enough of himself to follow it to the end. His thoughts *would* wander. It was *so* easy for a fragmentary thought from the pulpit to lodge in his mind and jog his mental machinery into pernicious activity. Or some chance circumstance in his environment, or sentiment in the hymn, afforded a fruitful suggestion, and before he knew it, all his good resolutions had gone for naught, and he was oblivious of preacher and congregation, busily employed in pursuing—or rather following—a train of thought all his own.

Why his own mental wanderings were so much more interesting than the pastor's, the Professor was not wholly sure. Perhaps it was because they were his own. Perhaps—he thought of the teachings of his childhood in the little country church—perhaps it was one of the devices of an ingenious Devil. Again, perhaps—he often felt that this was the best explanation—it was because these vagrant thoughts of his were spontaneous and natural, not curbed and confined to a beaten path in the strenuous effort to prove something—usually something which to the unprejudiced and unsophisticated

mind seemed altogether contrary to reason; for reasonable things required no proof—at least none that was not easily followed. The process thru which his own thoughts went involved no distortion of innocent material, no attempt to make the lesser reason appear the greater. Their ways were ways of pleasantness, and all their paths were peace.

Perhaps it was due to the season—it was the week after Easter, and you know what the Easter season means at church—but this particular morning the Professor's thoughts were even more vagrant than usual. Circumstance and sermon alike—the text was Isaiah iii. 12: *And women rule over them*—seemed to have conspired to make him guilty of flagrant inattention. The eternal feminine—his thoughts would be induced to consider nothing else, and insisted in going about it in their own way.

As he had taken his place, he had been reminded of the long ago when he used to creep into and submerge his small self among waving grain and grass, or tall poppies. Pulpit, choir, and congregation alike were screened from his vision; everything but the ceiling. When he leaned forward to get his hymnal, paper blossoms and creepers tickled his nose; when he reclined again, his back hair was ruffled by other specimens of horticultural ingenuity; and only by maintaining the strictest equilibrium could he keep clear of incumbrance to right and left.

He tried to look about him. When he had first taken his seat, it was difficult enough; but by the time the sermon began, it was almost hopeless. He ought to have known that Easter hats, like German professors, took advantage of the Akademisches Viertel. Nevertheless, by dint of judicious craning, he managed after a while to get his vision thru the testudo-like formation of the prevailing style of headdress, and to see a lone man four seats ahead, sitting with shoulders contracted and head slightly drooping, circumspect and apologetic. One or two others he saw to right and left, in the same attitude and trying to look unconcerned; but it was safe to say that nine out of ten persons present were women and girls.

The Professor reflected that what was true of his own con-

gregation was true also of the other congregations of the city, of the county, of the state, of the United States, of North America, and of the whole world. (You may see in the Professor's method of thought the influence of his pastor's method of prayer.) To be sure, he had heard pastors boast of the number of men in their congregations, but not even the most unblushing boaster had ever claimed more than fifty per cent., and as for himself, he had never been able to count more than one man to two women. He remembered the prominent part played by women in the Epistles, and in early Christian times in general, and reflected that much the same proportion must have been true of the early Christian congregations. Whatever might be said to the contrary, he could not escape the conclusion that, so far as formal worship was concerned, religion was a feminine thing.

But that was not all. Not only were six out of seven of the average congregation women, but even the male remnant was less masculine in quality than the ordinary male member of society. The Professor lookt at the few specimens visible to him, and scrutinized himself as well. Had they not all pale and smooth skins, soft and delicate hands, and gentle and unobtrusive ways? He lookt in vain for the coarse, bronzed, and weatherbeaten faces of the children of toil and hardship, or even of the sturdier animal types among other classes. In the country where he had been brought up it had been the same: the gray-haired fathers in Israel had not been the vigorous red-blooded types of the community, filled with strong impulse and appetite, but the mild and quiet, and frequently weaker, sort. Good men they were, and above reproach. The Professor would never have thought of calling them effeminate, nor did he think of his present fellow-worshippers as effeminate. He wisht all men were more like them—gentle and considerate, unassuming, patient, charitable, of noble aspirations—but still they were more like good women than like the average man of the community.

The Professor's thoughts next turned to the preachers he had listened to. He could remember few of them who were vigorous masculine types. Their virtues, as a rule, were many:

they were pure, noble, and self-sacrificing, and the breath of criticism was stopped before them. Yet how many of them he had heard referred to as effeminate! In some cases, to be sure, the Professor thought the employment of the word justified, and would indeed have preferred the charge himself. If the term was not meant for men who were slight and delicate, smooth-shaven and soft-skinned, with cultivated grace of hand and wrist, and with mincing step, who were drest in gownlike coats, gleaming linen, and white tie, exhaled faint perfumes, wore wisps of hair carefully arranged over the forehead, mingled tears and honey in their voices, address omnipotent God as "dear," "sweet," "loving," and filled their sermons with diction of the same character—for whom, in the name of Adam, thought the Professor with some impatience, *was* it designed? But they were exceptions, and rare. To their saner and more perfectly poised brethren he would never have thought of applying the term. . . . And yet, here again were men who were more like good women than like the average man. Their character, their sentiment, and to some degree their very dress, reflected the feminine character of their congregations.

In some churches, too, the Professor reflected, there was even greater similarity between the vesture of women and that of ministrant. He thought of surpliced choirs, of the laced robes of priest and acolyte, of the monkish costume, of rich altar appointment, of all the attention paid to detail in the adornment of sanctuary and ceremonial. Surely here again was manifest the spirit of the eternal feminine.

Yes . . . but what of it, after all? Was he to think of it as a reproach to religion that its followers were characterized on the whole by feminine rather than by masculine qualities? He knew that many did, and that they felt a shade of contempt for the church. Was there really something wrong about it? or was it rather all right, and as it was intended by the Great Intelligence?

The Professor's logic set itself to work—or rather went off on a little tour to see what it might find for its recreation. Yes, much in the outward form of religion was feminine; and

the same was true of its content. The virtues taught by religion were those naturally belonging to women rather than to men. Religion *was* essentially a feminine thing. Pastors, other things being equal, were more religious than laymen, and more virtuous; and also more feminine. Laymen, other things being equal, were more religious than non-church-members, and more virtuous; and also more feminine. The greater the progress of human society, then, the nearer its approach to the feminine. Ergo, when the millennium should arrive, it would see all human beings feminized.

The Professor was somewhat taken aback by the conclusion to which his logic so swiftly led him, and was at first disposed to protest. He reflected, however, that to be feminized meant neither to be resexed, nor unsexed, nor necessarily to be made effeminate, and felt reassured: to be feminine was one thing, to be effeminate quite another. For all mankind to become gentle, loving, and self-sacrificing, to rid itself of the stains of sordid ambition and to stand forth clad in the shining garments of charity and purity—was surely nothing to dread. Did not indeed his own daily prayer include an earnest petition that he might possess these very virtues?

But was the basis of his logic right? Was it really true that religion was essentially feminine in character? The Professor thought of the poetry and art which clung to religion: of the elaborate ceremonial of ritualistic churches, of the hardly less effort of his own church to secure the effect of ritual without laying itself open to the charge of employing it. He thought of the music, painting, sculpture, architecture, and poetry which had come into being in response to the impulse of religion, whether from within or from without.

All these things, it was true, might be only the husk of religion; but the kernel itself was poetry, too. Did not the essentially poetic quality of religion manifest itself in a score of ways—in the diction of sermon and prayer, in the form and content of hymns, in the processional and the communion, in all the symbols employed to manifest Deity to the sense, in the mystic sentiment of the worshiper, in his loyalty to the ideal and the unseen, in his repudiation of the visible and practical?

To be sure, he had heard preachers declare that religion was the most logical and reasonable thing in the world; but he knew, and knew that they knew, that as logic and reason are ordinarily conceived of, they had little to do with religion, which was concerned with faith, or, in other words, was more a matter of temperament than of calculation. The conclusion of the philosopher that "religion was poetry become the guide of life" seemed to him a good one, if rightly understood.

Yes, religion was essentially poetic—poetic in content, and poetic in expression. Its content had to do with the ideal, and overrode logic and reality; and its forms of expression were the products of the esthetic instinct. And poetry and art were feminine rather than masculine in quality. Were not the Mediterranean nations, especially Greece and the Latin countries, often spoken of as representing the feminine in civilization? Their fame was based rather on sculpture, painting, architecture, and literature than on their achievements in grim-visaged war and the science of the purely practical. The same nations were the most faithful daughters of religion. The essentially feminine qualities in them which had impelled them to develop art and poetry and religion kept them in an appreciative attitude toward the products of their genius.

So art and poetry were closely allied to religion, and all were indwelt by the same spirit—the spirit of the feminine. Women rather than men liked them, and fostered them. It might be that men were often the makers and innovators, but the product was feminine, after all. The masculine spirit might contribute the energy and the logic necessary to execution; but it was the feminine spirit which gave the poet and the artist the intuitive perception which was the really indispensable element in artistic creation; they themselves were little more than instruments. Had not a famous anthropologist mistaken the skull of Raphael for that of a woman? "Gentle" Virgil, "gentle" Sophocles, "gentle" and "sweetest" Shakespeare, "fancy's child,"—were not poets best remembered for qualities usually possessed by women? Had not Milton been called the lady of Christ's? The friendships of poets and artists, too—were not friendships with

women prominent among them? How many collections of letters by literary men had the Professor seen, among which the most attractive compositions were address to women.

Culture in general, too, was feminine. Men were essentially but brutes engaged in the unpoetic practicalities of life which centered about the struggle for existence; while women, much less enthralled by the selfish passions begotten in the struggle, were cultivating the finer perceptions. The Professor thought of the college of his town. Remove from it the students of the liberal arts, especially literature and the languages, and you removed from it all the women, but few men. There were twenty women to five men in every subject avowedly cultural; the so-called practical subjects were elected by men only.

Then the Professor's thoughts passed by easy transition to the larger College of Life—the community round about him. Men belonged to the Elks, the Masons, the Woodmen, etc., and employed their leisure moments in meeting to smoke and drink together, tell stories, and play cards or billiards. Women spent their spare moments—and many which they could not spare—in Women's Clubs, Art Associations, or in laborious fancy-work; and when they adopted a profession, it was usually teaching. There were nine women to every man on the instructional forces of the primary and secondary schools of the Professor's city.

There was a great deal of talk about segregation of the sexes in education (you may know by this that the Professor did not live in the East); but what the Professor saw was segregation already, in reality. College men and women chose few studies in common; the effect of co-education was social rather than intellectual or economic. But the tendency toward segregation was not limited to education alone. Men were becoming more and more immersed in the practical and were less and less attracted by the cultural phases of life. Women were gravitating the other way, and with a greater rapidity than ever before in history. For until comparatively recent times the tendency toward separation had been held in check by woman's lack of freedom; but now that womankind was

emancipated, with the privileges of the world open to it, and encouragement was added to opportunity, what was to be the result?

The Professor again became a prey to alarm. Here were church and college contributing to an ever widening breach between the sexes. Whether men were less inclined toward culture and religion or not, women were surely progressing more rapidly in both than ever before. The feminine part of society was studying cultural subjects in college, and in church was listening to exhortations on the feminine virtues; the masculine element was going to schools of commerce and engineering and law on week-days, and anywhere else than to church on Sundays; whereas if society was not to be disrupted, men ought to be studying literature and art and listening to sermons on lovingkindness and spirituality, and women ought to be mingling in the current of practical life and acquiring the masculine virtues (if there were any such: the Professor had been so well trained by his religion in the art of self-depreciation that he was sure *he* had none, even had Mrs. Professor not confirmed him in the conviction).

He had an inspiration. Why not reverse the order of things, and lessen the breach? Why not cheat segregation of its prey by turning the tables on it, and having female congregations listen to sermons on self-reliance, fortitude, and honor, and forcing men to sit under exhortations to tenderness, charity, mercy, lovingkindness, self-denial, etc.? Why not put women to school to learn business and engineering, and men to learn art, literature, domestic science, and fancywork? As it was, only those who were whole were under the care of the physician; while they that were sick were growing worse and worse. By encouraging on the one hand hardihood and vigor and animal selfishness a little, and on the other hand the softer virtues, women might be made more masculine and men more feminine, and the sexes be got together, unity preserved, and race suicide averted.

But the Professor's instincts told him immediately that this would never do. You couldn't drive out Nature with a pitchfork in that way. Affairs would have to go on in the old

manner. He was something of a philosopher, and knew enough about the processes of civilization to realize that it wouldn't do to worry overmuch about ways of hastening them, or of hindering them.

And besides, what sense in trying to hinder civilization in this case? The Professor's logic asked the privilege of another trial. For civilization really meant the only progress worth while—unless all human effort was being misplaced, and all human theory was wrong, and every one was pursuing false ideals; and that was unthinkable. If history meant anything, it was that civilization was forward-marching: the thoughts of men were widened with the process of the suns. Furthermore, it was equally certain that civilization meant the growth of the virtues: and the virtues were feminine. It might be that many conceived of railroad engines, ocean liners, skyscrapers, and dynamos as the standard by which to measure the progress of civilization; but the Professor knew better. He knew that civilization was to be measured rather by the degree of safety, happiness, and refined enjoyment of which the individual was assured. There was one thing by which above all others progress was to be measured—virtue—and this was intimately connected with religion and poetry and art, all of which were concerned with the ideal rather than the real, with the feminine rather than the masculine.

In other words, the advance of civilization meant the advance of idealism—that is, the advance of the illogical and the impractical, which men agreed were feminine qualities. For what virtue was either logical or practical? What logic or practicality was there in a strong man's being merciful to a weak man in his power? or in keeping his hands from that which was not his own? or in obeying the dictates of that wonderful product of civilization, the conscience? The virtues were anything but practical; they were always interfering with success. Conscience was forever making cowards of those who might be wealthy or powerful, did they not heed it. And still, here were the virtues, in actual existence, a growth of Nature, flowers strangely sprung from the soil of barbarism, a triumph of the impractical over the practical! When all was

said and done, it was neither conquest nor commerce which constituted the claim of the nations to honorable mention in history—but the fostering of religion, the production of Homers and Shakespeares and Tennysons, the erection of Parthenons, the painting of pictures, the carving of statues.

So if civilization meant religion and the arts, and religion and the arts were essentially feminine, and the march of progress meant the feminizing of society, the Professor was, after all, prepared to look upon the tendencies of his time with a fair degree of faith and equanimity. It was the way of Nature, and he would abide by it.

He did indeed feel some slight anxiety concerning the gravitation of the sexes away from each other; but even this disappeared after more mature consideration. For neither were sermon and lecture so fruitful that all who heard them were transformed into children of light, nor were the benefits of culture or the deep things of God limited to those only who attended church and received university degrees.

But even were all women, instead of comparatively few, rapidly becoming cultured and spiritualized, and even were a still greater number of men neglecting to avail themselves of the opportunities of college and church, the Professor felt no apprehension as to the final event; for he reflected that ever since Adam followed the mother of mankind to the forbidden tree and Orpheus descended to hell for Eurydice, the one principle which was as constant as the northern star,

Of whose true-fixed and resting quality
There was no fellow in the firmament,

was that wherever women went men were at some time sure to follow.

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VI

NIETZSCHE'S EDUCATIONAL IDEAS AND IDEALS ¹

I shall consider today neither the facts of Nietzsche's life nor the nature of his philosophy taken as a whole; familiarity with both is presupposed. All I can hope to do, and that only in a general way, is to develop for you Nietzsche's ideas on education, using that term in a rather narrow sense.

Permit me to answer first of all this question that must have occurred to most of you: What possible connection can there be between Nietzsche and the Renaissance—the period of history in which we are particularly interested? At first blush there seems to be none. Was not Nietzsche one of the most modern of philosophers? In point of time, certainly. He died as late as 1900. In many other respects, too, his philosophy is that of a man of the latter half of the nineteenth century. Yet, on the other hand, from more than one point of view Nietzsche's is essentially a Renaissance type of mind. According to Burckhardt—Nietzsche's colleague at Basel, who doubtless influenced him markedly—the most outstanding thing about the Renaissance is that it discovered, rediscovered man. To be sure, even today the term is still often considered as referring only to the new interest in the classics, but that is confusing the Renaissance with the Revival of Learning. The expressions, it should be remembered, are not synonymous. The former includes the latter. Classical learning at no time vanished completely. As Owen says, "the epoch no doubt is a revival, but rather from debility and helplessness than from absolute lifelessness. There is really no period of Mediæval History in which traces of Pagan culture are not discernible." The Revival of Learning simply indicates a newly acquired apperception by the men of that period

¹Read at Clark University, March, 1908, before Professor Burnham's Seminar in Education.

for things quite meaningless for their immediate predecessors. Truly, this revival played no small part in man's awakened interest in himself so characteristic of the period, but there were besides the liberty to think and speak as one pleased, the freedom of faith and science that enthralled the new generation of Italians and, as if by contagion, spread over the greater part of Europe. Nietzsche asserts that the Italian Renaissance contained all the positive forces to which we owe our modern culture, forces such as freedom of thought, enthusiasm for science, liberation of the individual, a burning love of truth, and a corresponding detestation of pretense, all combining to make it the golden age of the last ten centuries.

This pushing man himself to the front, making him the focus of all thought, of all endeavor, so characteristic of the Renaissance immediately suggests Nietzsche. Count Pico della Mirandola in his famous discourse on the *Dignity of man* (1468) causes the Almighty to address Adam as follows: "I have made thee neither celestial nor terrestrial, neither mortal nor immortal, in order that you may chisel yourself and educate yourself into whatever image and being you please. You can degenerate to the beast—you can ascend to God." Is it not as if we hear Nietzsche? Raise man to the overman is his slogan, his gospel. Not the cosmos is his chief concern but the microcosmos. For Nietzsche as for the Renaissance man is the beginning, the end, the measure of all things. Man is the heart of the universe.

According to Wundt this period of new birth was dominated by two ideas, one directed outward the other inward, disparate, you see, yet supplementing each other. On the one hand, overcome with wonder by the wide expanse their vision rapidly acquired, as new worlds, in more senses than one, were laid open before their gaze, men came to a point where nothing seemed too marvelous to conceive; nothing too marvelous to believe. Something very like this we see in the sweep of Nietzsche's imagination as he conjures up before us species beyond species. Nor does the parallel fail when we compare Nietzsche's conception of things with the second controlling idea attributed by Wundt to the Renaissance—the idea that by

its own *lux naturalis* the microcosm relates itself to the macrocosm.

Another peculiarity of the Renaissance is that the period was too rich in ideas to develop a systematic view of the world. Could anything be more true of Nietzsche? Legions of ideas surged thru his mind, ideas harmonious and discordant, rational and irrational, just and unjust, all of which he scattered about with spendthrift hand, recking not whether or no they could be combined into any well-ordered whole.

The manner, too, in which not a few writers of the period in question speak of things good and holy, so esteemed at least by many, comes to the surface again in Nietzsche. There was in the leaders of the Renaissance movement a sort of over-individuation that reminds one of Nietzsche's *Herrenmoral*; there was a "revaluation of all values"; there were masters and there were slaves with, only too often, morals to match.

Finally, if the revived interest in classical learning is not all there is to the Renaissance, it unquestionably is one of its most challenging features. This devotion to the classics was hardly less developed in Nietzsche, at least during his earlier years. From his youth he worshiped at the shrine of Greece; and when he went to Basel at the beginning of his career, it was to teach the lore of the ancients.

In a word, Nietzsche beyond a doubt belongs in the *milieu* of the Renaissance. His homocentrism, his individualism, his enthusiasm, his devotion to the humanities, his manner, the fertility of his genius—all combine to make him one of the coryphæi of the Renaissance who appears on the stage just as the curtain apparently is about to fall. Indeed, he has been called "the last of the humanists," the *Vollender* of the Renaissance. The Renaissance proper, we are told, liberated man only from his scientific, industrial, and religious bondage, but he did not break away from a system of ethics in which man instead of being at the center was at the periphery. Thus far, it is asserted, men have been moral not for their own sake but for morality's sake. In transmuting all values and in assigning man his proper place, Nietzsche is declared to have done an immortal service to mankind.

This is going too far. Who shall say that we have definitively past into a new epoch? Pater said of Winckelmann that "he is the last fruit of the Renaissance." Yet now precisely the same is said of Nietzsche. To pronounce Nietzsche the consummator of the Renaissance is as rash as it is safe to assign him a place in that period.

The purpose of this paper is to discuss not so much the import of Nietzsche's later philosophy for education but rather to consider, in the main at least, the writings of his first period; and that because it is only during this period that Nietzsche interested himself in education in the more restricted sense. To this time belong the lectures: *Ueber die Zukunft unserer Bildungsanstalten*. These lectures are of direct interest to every student of education. Nietzsche deserves to be heard if for no other reason than because of his unquestioned talents as an inspirer of young men.

As we have seen, Nietzsche's philosophy centers about man. Later it is the overman, but during his first period Nietzsche's thought focuses on the "genius." He recognizes two sorts of genius which combine to form *the* genius, one apollynic or logical, intellectual; the other dionysian or practical, artistic. The former is the herald of the latter; science leads to art. Nietzsche's genius is a being in whom we find indissolubly united both philosopher and artist of whom, however, the artist—to use a biological expression—is "dominant," the philosopher "recessive." He is to be valued above a whole state, above an entire kingdom. He transforms the masses, revalues values, yes, even his errors are to be prized far above the truths of little men. By this last Nietzsche doubtless means what Frederic Harrison in his *Philosophy of common sense* words rather better, when, in speaking of great men, he says: "Their very failures are more illuminating than the accepted truisms of lesser men."

We must not confound Nietzsche's genius with his overman. The one led to the other, but the genius is not yet a new species beyond man. He is merely the greatest of men. The overman is an evolutionary product differing in kind from man; the genius is similar in kind but different in degree. In

a word, Nietzsche's genius is the exact opposite of his *Bildungsphilister*. He despises utilitarianism, magnifies all that is difficult, ideal, tragic. He separates himself from the herd, refuses to be influenced by others, turns against the culture of his day. He is hard, unbending, uncompromisingly honest. Realizing the tragedy of existence he is necessarily a pessimist, but one whose pessimism leaves him no rest. He knows no resignation, but battles ever the more the greater the odds may be. He is productive, not a poverty-stricken compiler, an unthinking imitator, but original, "the apex of the intellectual pyramid," as Nietzsche himself would phrase it. He is a man of powerful instincts and dares obey them as does later the overman. The ability to put one's self into an esthetic mood not the mere possession of memory, intelligence, observational powers, and the like, is the criterion of genius. The emotional and volitional powers must be strongly developed, the intellect is secondary.

In so far as the genius is philosopher Nietzsche's interest in him centers not so much in what he says as in who he is. A man's philosophy can hold Nietzsche only in so far as it reflects his personality. Genuine artist-philosophers were the pre-Socratics. These men were geniuses, not intellectualists like Socrates, Plato, Aristotle, and the rest. The pre-Socratics reflected the Greek spirit in its pristine purity as did Homer, Æschylus, Pindar, and Phidias. For them the cosmos is a work of art, and in essence, if not in form, they were poets as all philosophers should be. Greatest of these ancient poet-philosophers was Heraclitus. His counterpart among the moderns is Schopenhauer. Schopenhauer is a true philosophic genius, being both artist and philosopher. As opposed to Kant Schopenhauer is a poet, as opposed to Goethe he is a philosopher. He has style. His judgments have a classic originality. He recreates what had become *banal*. He is the philosopher of a classic rejuvenescence, of a regenerated Germany. He is the truest of all philosophers. "For Schopenhauer," notice the significance of the sentence, "philosophy is an impetuous instinct."

Such is the genius. To develop him a people should leave

no stone unturned. We must cultivate the masses, saturate them with this ideal, teach them to love this ideal. But, you object, love can not be taught. So it can not, consequently we must set up an image of the genius in the hearts of the people so that, contemplating him, they may learn to adore him. This brings Nietzsche to the question: Is the education of today of such a nature as to comply with this requirement? Far from it. The cultural ideal of the present is the philistine and our educational program is arranged accordingly. Instead of trying to cultivate the real genius we produce the scholar, the theoretical man, the man who is out of touch with life and whose interests are limited to mere abstractions. There is a fever for mere erudition that produces none other than the *Bildungsphilister* who believes himself a true son of the Muses but is not even a bastard. He is a mere negative personality who can create nothing, who can only look askance at the real creator, the real artist, as a hyper-sensitive, diseased being. He has a voracious appetite for facts, facts, facts, and more facts, until he is so overwhelmed and surfeited with facts that even he can not digest them. For him even religion passes out of the domain of feeling and becomes a matter of intellectual concern.

Take, as an example, history. How is it taught? Altho it does not at all lend itself to that purpose it is converted into a science, better said, a pseudo-science. You will remember that one of Nietzsche's *Inopportune reflections* is devoted to a study of the uses and drawbacks of history. I have considered it in another place and shall not repeat myself excepting to say that Nietzsche does not deny the value of history for mankind today. "Assuredly," he says, "we need history, but we need it for life and for deeds and for nothing else." Too much history spells a fivefold danger. First, it endangers personality by accentuating the difference between externals and internals. Man is led into an attitude in which he does not sense things naturally, but turns to history to learn how he should feel. Thus he becomes an actor, life becomes a masquerade, he becomes dishonest. Under the influence of history man has become hypocritical, so that he now appears other than he is.

Man is converted into a walking encyclopedia whose fit title would be "Handbook of inner culture for outward barbarians." Secondly, overmuch history leads people to fancy that they possess to a greater degree than their forbears the saving grace of righteousness—a grievous error. Thirdly, the same evil disturbs the instincts of the masses interfering with the maturation of both the individual and the group. History exposes everything in its utter nakedness, whereas religion, and all life in fact, needs to be seen as thru a glass darkly. Fourthly, an excess of history awakens the conviction that we are mere epigoni. Hardly a greater misfortune could come to our youth than to be saturated with history just because they are made to despair of ever doing anything themselves. Fifthly and finally, too much history makes men cynical.

Against all these dangers Nietzsche knows but two antidotes. First of all we must learn to forget, to be *Unhistorisch*, which is the source of happiness. He who can not forget knows not how to make either himself or anybody else happy. The second antidote is *das Ueberhistorische*, the turning one's gaze from all becoming to that which is permanent—religion and art.

Leaving history and coming to the arts, we find that music takes first place in Nietzsche's estimation; this because it underlies all mythology which in turn underlies all culture, the myth being the basis of every creative activity. That our own day creates no myths is, therefore, only natural considering that the age is purely intellectual, hence non-creative. If we wish to renew our culture, we must return to the myth. Since only music can help us here its significance is obvious. Just as Attic tragedy sprang from music and myth so will it be with modern culture.

We may note in passing that all music does not lead to myth-making nor do all myths owe their origin to music. Nietzsche simply begs the question. He proves nothing. That the two often go together is not astonishing since both spring from the emotions, but that there is a fixed relation between them of cause and effect Nietzsche nowhere proves; that our present age is hardly mythopœic will not be disputed, but how-

ever we may value myths and myth-makers, few would be prepared to discard our present state of mind, which is inimical to myth-making, for one that would favor their birth.

But to return to Nietzsche's indictment. Having scored the scholar for resting content in the bonds of history, Nietzsche turns to science. "It would be a great misunderstanding," he says, "if a person should adduce German science by way of objection to me, and, besides, it would be a proof that he had not read a word of my writings. For seventeen years I have not tired of showing the *intellectually enervating* influence of our modern scientific pursuits. . . . There is nothing from which our civilization suffers *more* than from the superfluity of presumptuous hodmen and fragmental humanities; our universities are, against their will, the real forcing houses for this mode of stunted growth of intellectual instincts." Such education breeds the philistine who does his day's work, provides for his wife and children, and lives his life without the remotest conception of the storm and stress of the genius. Never shall he enter into Nietzsche's Utopia.

Nay, our day does not foster the development of the genius. It is antagonistic to him. It clips his wings before they are grown. It blinds him before his eyes have opened. Bare-faced, grasping utilitarianism has laid hold of our educational systems and converted our institutions into mere training schools that equip men for lucrative positions. Education that does not promise much in financial returns is discouraged. "In all higher education in Germany," says Nietzsche, "the main thing has been lost: the *end*, as well as the *means* for reaching it. That education, *culture*, itself, is the end—and *not* 'the Empire'; that for this end there is need of *educators*—*not* public-school teachers and university scholars: that has been forgotten. . . . What the 'higher schools' of Germany actually realize, is a brutal training in order that, with the least possible loss of time, an immense number of young men may be fitted to be used, *used up*, as government officials. 'Higher education' and *immense numbers*—that is a contradiction in principle. All higher education belongs to the exceptions only. . . . And everywhere there is an unbecom-

ing haste, as if something were wrong when the young man of twenty-three is not yet 'finished.'"

Dr. Reddie of Abbotsholme, England, speaks as if in Nietzsche's name when, after his racy fashion, he says of English public schools: "No longer places of leisure—without which true education is impossible—they have become steam-driven factories for turning out by the dozen hastily crammed candidates for examinations."

Even the study of the classics has fallen to a utilitarian plane, complains Nietzsche. "Classical culture!" he exclaims. "What does one see! A thing that serves only to procure release from military service and a doctorate!" The study of the classics has degenerated to *Kleinkram*. Mountains are made of mole-hills. One devotes himself to tracing out the inconsistencies of Homer while another spends a lifetime in counting the verses of Greek and Roman poets, rejoicing in the beatific proportion $7 : 13 :: 14 : 26$. As for the educational literature of today, nothing could be worse. It is purely pedantic. If you would not lose your head, avoid this maze of mazes where everybody dances in a circle. It is the pedagogs who breed that vampire of culture—the specialist. Our universities are turning out men who know one thing and one thing only. Such a man is but one step removed from the factory worker who his life long does nothing but turn screws. In Germany especially, says Nietzsche, we pride ourselves upon our specialists, a pride which should be converted into shame.

Nietzsche does not deny that we must learn some things merely to live, to maintain ourselves in the struggle for existence. Hence he does not, for example, attack the *Realschule*. He has only praise for those institutions that teach the proper casting of accounts, the modern languages of commerce, the sciences, etc., but all this has nothing to do with culture. The two may not, must not be confused. Culture soars leagues and leagues above this nether sphere. She is a goddess who, far from doing menial service, must herself be served. Education that ends in a profession of some sort, however essential and praiseworthy, is never cultural. And so it is not the *Realschule* that Nietzsche attacks but it is the gymnasium, the

supposed stronghold of culture. It is upon the gymnasium, the strategic center, that Nietzsche focuses his fire. The gymnasium is undermined with intellectualism. It professes to give above all things a thoro training in the classics. But does it? Nietzsche declares he finds nothing deserving the name. The students of the gymnasia never penetrate into the heart of Greek culture; at best they manage to scratch the surface. Be honest with yourself, urges Nietzsche; what did you get out of your Homer and Sophocles? You may have got a measure of enjoyment out of Homer, but not nearly so much as out of a good modern novel; you may have obtained a degree of pleasure out of some Greek drama, but nothing as compared with an up-to-date play like Freytag's *Journalisten*. However, do not reproach yourself. The blame is none of yours. If you did not find the home of antique culture neither, for that matter, did your masters. Indeed, just here lies the source of the whole trouble. How are you to find entrance into the temple of the ancients when those who guide you, or profess to guide you, are blind in both eyes? Did they only realize their blindness, but being blind they think they see. You are taught to stammer when you should speak, to philosophize when you should listen.

When it comes to the mother-tongue conditions are no better, thinks Nietzsche. Instead of teaching pupils to master the vernacular practically we find a scholastic-historical treatment, as if the language were something dead. The study of the German masterpieces, which should introduce the student to our splendid classical heritage, degenerates into dry verbal dissection.

Such is Nietzsche's indictment and, however overdrawn it may be, one winces occasionally as he places his finger, none too tenderly, upon some sore spot. But if things are so bad and if Nietzsche is a pessimist, then doubtless he concludes that we might as well resign ourselves and our progress to the inevitable. What motive is there for further struggle? But resignation is a word foreign to Nietzsche's vocabulary. Elsewhere I have shown that tho during his first period Nietzsche stands in Schopenhauer's constellation, nevertheless

from the first Nietzsche is active where Schopenhauer is passive. True enough, everything in the educational world is as bad as it is in the world at large, but being an idealist Nietzsche knows no despair. The time to rejoice has come. Brighter prospects lie before us. We have come to the parting of the ways. If we see our institutions for culture in the throes of death, all the better, a resurrection, a Renaissance, a new birth will give us something the like of which the sun has not yet seen.

How, then, must we proceed in cultivating the genius? Nietzsche is not blind to the fact that we can not deliberately separate our children into geniuses and non-geniuses. "By their fruit ye shall know them." We must educate the many, not for their own sake, but solely for the sake of the few, just as the experimental botanist sows thousands of seeds, tho caring only for those plants growing from them that reveal the characteristics he seeks. It is for the rare genius who springs from the herd that Nietzsche plans his educational system. The genius sets the pace. Those who can not keep up must fall by the way. It is hardly necessary to remark that in Nietzsche's scheme the intellect does not hold first place. Mere knowledge, as we have seen, finds no favor with him. His ideal is the *vollebendige Mensch*, the man who stands in the midst of life, who seeks guidance within himself and not from the musty tomes of history, who is a law unto himself and who, in order that he may run freely, casts from him the intolerable incubus of vain erudition. Learning, if it is to be worthy of its name, must ever stand in the service of life; whatever is to the contrary is anathema. Learning for learning's sake is an abomination.

How, then, we ask once more, must we proceed in educating for culture? Thus: First of all, do not disturb youth's *rapport* with nature. He must understand the language of field and of forest, of the silent midnight watches as well as of the madly careering storm, of the little wayside flower as well as of the giant oak,—he must understand them all however different the language they speak; he must see himself in all nature reflected as from some limpid tarn. Succeeding in

this he will of his own accord, in the complete absence of scholastic adjuncts, learn to feel the metaphysical unity that underlies all nature.

It is clear that Nietzsche like Pestalozzi, Herder, Jean Paul, Rousseau, and others before him, is a *Gefühlspädagog*. The feelings and not the intellect reign supreme. There must be no restrictions, no principles that can interfere with absolute freedom of growth, nothing imitative. Especially must the pupils be guarded against the notion that there are no more worlds to conquer. Hence, there must be little history teaching, and that most guardedly.

But how can such a program be followed in a modern community? It can not, as Nietzsche perceives clearly enough, and so, like educators of note before him, he urges isolation. If exposed to the ordinary environment the ideal master can not hinder his pupils from being warped by false principles.

Apparently such an education would be almost purely negative. At the very most, it would seem, the educator could do no more than remove such barriers as hinder development. He could inculcate nothing. I say apparently, for Nietzsche himself does not draw this conclusion. We should err were we to infer that in Nietzsche's ideal state there are to be no schools, but that instead the youth of the land is to be permitted to grow up wild. No, with all possible freedom as regards bald formulas and scientific systems, there is to be the restriction that genius imposes upon itself. There will be real schools tho wholly unlike those of the present. In the first place there will be but few such institutions as compared with today. Not only is the possible number of geniuses small but even the mass from which they are to issue forth, the mass that is at all promising, is relatively small. Here we have at once a direct and tremendously important factor in promoting genuine education. As we have seen again and again geniuses are rare. Yet the true teacher is always a genius. What follows? Nothing else than that with the enormous number of schools now maintained by the state the vast majority of teachers can not be geniuses, can not be teachers meriting the name. Consequently, if we reduce by so many the number of

our schools and at the same time eliminate the teachers who are least fit, we strengthen by so much the quality of the teaching.

As Weber reminds us, Nietzsche's pedagogic ideal is anti-social, but not as yet anti-democratic. Aristocrat Nietzsche is, but his is a spiritual aristocracy, not one of caste. Here we find another point of contact with the Renaissance, at least as it manifested itself in Italy. Brandi remarks that Italy at this period was controlled less by birth or rank than by talent and force.

One can not help but be impressed by the utter vagueness of Nietzsche's constructive ideas. For this there is some excuse. In all Nietzsche delivered five lectures under the caption, *Ueber die Zukunft unserer Bildungsanstalten*, but as originally planned there were to have been six. Unfortunately, owing to circumstances, the last lecture of the series was never delivered. I say unfortunately because it was precisely this sixth lecture which was to set forth Nietzsche's own notions of educational methodology. We have, however, some preliminary notes on the missing section, and if we may reason from them, we see that when it came to outlining an educational scheme of his own Nietzsche was totally at a loss. Denunciation he had found easy. He always excelled in that. But when his turn came to build he was struck with ideational paralysis.

If we inquire into the significance of Nietzsche's educational program we must say that the most outstanding fact is that in so far as he contributes anything of value to education it is largely negative. Nietzsche loved to philosophize with the hammer. His mission was to destroy, not to fulfil; to raze, not to build. Take the genius which represents the positive, the constructive side of his educational philosophy, is he not only a degree less fantastic than the overman? Nevertheless, we should not overlook certain things in this genius which it would be well for us to take to heart. Nietzsche's emphasis of the right of each individual to his own personality is something for which he deserves credit, especially in these days of socialistic propaganda. His is a wholesome attack, too, upon the so-called lockstep in our schools, and upon the idea that

a college education as such will of itself be the making of a man. We can not so much as make scholars of all men, much less geniuses.

If Nietzsche's attack upon the specialist does not fall entirely within Queensbury rules it serves to call attention to the dangers of over-specialization for culture. Is culture not rather too rare a thing among university men bred for research? You say that depends upon what one means by the word culture. What is culture? We all know what culture is, and yet, somehow, it is not so very easily defined. There is something elusive about it that escapes the dictionary-makers. I like Dr. Creighton's suggestive definition, which reads thus: "Culture," says the bishop in his lecture on *The early Renaissance in England*, "after all means an attitude towards life, and the attitude expressed by Hellenic thought was one of clear outlook upon the world, frank acceptance of things as they were, and resoluteness in clothing them with beautiful form." With this definition in mind one thinks of the specialist who has so long limited himself to his own little circumscribed field till finally "a clear outlook upon the world" is quite impossible. How many an investigator can see things only thru his own peculiarly tinted spectacles and can no more see things as they are than he can see a bacillus with the unaided eye. As for clothing things with a beautiful form, look at his publications. And what is true of the scientist is ten times more true of the metaphysician. For the metaphysician to be lucid is to be superficial. Even our own James can not break away from stereotyped phrases with impunity. Specialization is necessary. To question this is to reveal purblind ignorance of the way in which the world's work is being done today; but it remains true that culture and learning are not synonymous, and that the one is worth striving for as well as the other.

Again, is there not in reality an appalling lot of scientific *Kleinkram*? Follow the output of our presses, especially the periodicals; notice the months, the years, a lifetime almost in some instances spent in solving or attempting to solve some little problem of only microscopic significance whose solution

may mean an added footnote in some textbook; notice how article after article is practically buried in the bound volumes of our scientific journals; notice this, and see if you can at all times escape the question whether after all the game is worth the candle.

Of course, there is another side to all this. Progress is gradual, rarely by leaps and bounds. Rome was not built in a day. It is not the rule but the exception that an instrument already highly developed as, for example, our compound microscope, is at a single stroke advanced one hundred per cent. in efficiency. But, Nietzsche would say, the ultra-violet microscope is the work of genius, not of your ordinary scientific plodder. Doubtless, too, most scholars should rest content if they may add a single stone to the temple of science and not envy the genius his greater productiveness. All this does not alter the fact that many a man who might have made a first-rate farmer has been educated into a tenth-rate scholar. If I understand Nietzsche, it is against this that he militates.

Possibly we are not above learning something from Nietzsche's essay on history, to turn to that for a moment. Are we not all familiar with, have not most of us suffered from a sort of history teaching that actually does have somewhat of the paralyzing effect described by Nietzsche? Who has forgotten the deadening task of memorizing dates, of learning lists of battles, presidents, dynasties, what not? And who does not remember the limitless glorification of the past compared with which we did seem to be mere *sons* of the Revolution? Only the remedy for this is not to break with the past, as Nietzsche would have us, but to change the method of approach. Is it not a most hazardous proceeding to teach our youth to obey their instincts independently of the experience of the race? Yet it is for just this that Nietzsche pleads.

Possibly, too, Nietzsche deserves some credit, if I may broach so threadbare a subject, for his championship of the classics. Undoubtedly the significance of the classics for culture has been enormously overestimated, but the tendency today is not in that direction. As students of the Renaissance we can never forget the world's debt to Greece and Rome, a

debt that can never be repaid. How marvelous a transformation did their literatures work in this one period alone. We read in the able article on the Renaissance in the ninth edition of the *Encyclopædia Britannica* that "the rediscovery of the classic past restored the confidence in their own faculties to men striving after spiritual freedom; revealed the continuity of history and the identity of human nature in spite of diverse creeds and differing customs; held up for emulation master-works of literature, philosophy, and art; provoked inquiry; shattered the narrow mental barriers imposed by medieval orthodoxy." One who knows and remembers this does not sneer at the classics, even tho he would assign them the humblest place in the curriculum.

Admitting all this, the fact remains that Nietzsche's educational ideal is wholly impracticable and, what is more, undesirable. The main purpose of education never has been, excepting possibly during the Renaissance, and never ought to be the production of the rare genius. The main purpose of education should be the uplifting of the masses. A noble tree can not grow on poor soil. The cultural rank of a nation is never determined by some few individuals but by the level of the common people. Progress can not come by aiming solely at the production of genius. The masses would degenerate into a mob, which would in its fall inevitably carry its geniuses with it. Greece and Rome and other cultural nations now non-existent or decaying did not die out because of the lack of some few great men, but because the leaders found none worthy to follow. No more than water rises above its source, no more can the culture of a nation be permanently raised by a handful of men above that of the level of the people. The very value of the true genius is that he always strives not to accentuate the distance between himself and the people, but in that he seeks to lift them to his own level.

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VII

THE INFLUENCE OF THE NUMBER OF MEN TEACHERS UPON THE ENROLLMENT OF BOYS IN PUBLIC HIGH SCHOOLS

It always is, or should be, interesting to put speculations about education to the test of facts. The result often is, or should be, a warning to us against the intellectual crime of giving mere opinions where indolence is our only excuse for failing to verify them.

In the present article I propose to seek light on the very common opinion that the ratio of boys to girls in high schools, and in particular in the later grades of high schools, can be largely increased by increasing the percentage of men teachers in these schools.

The first question of fact which will be answered is: "Do the high schools which, while roughly alike in other respects, differ greatly in the proportion of male teachers, show corresponding differences in the proportion of male students?" The data used will be the statistics of public high schools in the 1906 Report of the U. S. Commissioner of Education. To get groups roughly alike, I omit, of course, schools for boys only or for girls only, manual training high schools, even tho a few girls may be enrolled, and also, to avoid the possible admixture (thru error) of teachers whose work is really in the elementary schools, all schools reported as having fewer than six secondary teachers. Further I keep separate the schools of each size, tho in the summaries reported in the tables this separation is abandoned to save space and add to clearness.

I shall in general measure the proportion of boys among the students indirectly by the percentage which the girls enrolled are of the boys, as this saves much computation.

Table 1 shows the nature of the data used and the calculations made by one sample.

TABLE 1.—Sample of the data and calculations in the case of the relation of the proportion of male teachers to the proportion of male students in public high schools. Twelve-teacher schools.

School.	Number of male teachers.	Number of female teachers.	Percentage of male teachers.	Number of male students.	Number of female students.	Percentage which the number of female students is of the number of male students.
1	1	11	8.3	128	210	164
2	2	10	16.7	167	162	97
3	3	9	25	165	171	
4	3	9		111	110	
			Sums	= 276	281	102
5	4	8	33.3	93	132	
6	4	8		137	153	
7	4	8		146	179	
8	4	8		121	215	
9	4	8		100	145	
10	4	8		133	162	
11	4	8		130	238	
			Sums	= 860	1224	142
12	5	7	41.7	125	152	
13	5	7		104	137	
14	5	7		119	154	
15	5	7		145	138	
16	5	7		124	134	
17	5	7		80	98	
18	5	7		113	128	
19	5	7		126	187	
20	5	7		109	147	
21	5	7		129	243	
			Sums	= 1174	1518	129
22	6	6	50	123	200	
23	6	6		98	116	
24	6	6		100	143	
25	6	6		165	176	
26	6	6		96	172	
27	6	6		115	118	
			Sums	= 697	925	133
28	7	5	58.3	147	164	
29	7	5		172	215	
			Sums	= 319	379	119
30	9	3	75	172	215	125

TABLE 2.—The relation of the sex balance of the staff to the sex balance of the student enrollment in public high schools of from 6 to 16 teachers.

Number of male teachers.	Number of female teachers.	Number of male students.	Number of female students.	Number of female students divided by number of male students ($\times 100$).	Per cents of male teachers.	Corresponding per cents which female students are of male students.	Per cents of male teachers.	Corresponding per cents which female students are of male students.
0	11	125	178	142	0	158	0-35	143
0	8	72	133	185				
0	7	113	159	141				
0	6	271	450	166				
1	12	171	213	125	8-17	146	36-40 41-91	142 140
1	11	128	210	164				
1	10							
1	9	100	118	118				
1	8	829	1355	163	17-24	145		
1	7	1158	1626	140				
2	14	309	519	168				
2	13	177	241	136				
1	6	1690	2403	142				
2	12	399	559	140				
2	11	414	755	182				
1	5	2741	3942	144				
2	10	167	162	97				
2	9	963	1338	139				
3	13	538	843	157				
2	8	1046	1635	156				
3	12	516	629	122				
3	11	682	967	145				
2	7	1633	2364	145				
3	10	1242	1756	141	25-29	143.5		
2	6	1968	2863	145				
3	9	276	281	102				
4	12	162	291	180				
4	11	638	1045	164				
3	8	945	1489	158				
2	5	2870	3974	138				
4	10	897	1155	129				
3	7	2129	2893	136	30-35	140.5		
4	9	314	351	112				
5	11	209	221	106				
2	4	6130	8735	142				
3	6	1564	2358	151	36-40	142		
4	8	860	1224	142				
5	10	342	396	116				
5	9	396	591	149				
4	7	2098	2780	133				
3	5	3101	4656	150				
6	10	1094	1474	135				
5	8	465	615	132				
4	6	858	1269	148	41-49	141		
6	9	177	260	147				
5	7	1174	1518	129				
3	4	3558	5174	145				
6	8	298	425	143				
7	9	286	407	142				
4	5	1827	2794	153				
5	6	1396	1911	137				

TABLE 2.—Continued.

Number of male teachers.	Number of female teachers.	Number of male students.	Number of female students.	Number of female students divided by number of male students ($\times 100$).	Per cents of male teachers.	Corresponding per cents which female students are of male students.	Per cents of male teachers.	Corresponding per cents which female students are of male students.
6	7	1048	1313	125				
7	8	681	934	137				
8	8				50	141		
7	7	421	610	145				
6	6	697	925	133				
5	5	673	956	142				
4	4	1608	2393	149				
3	3	3367	4683	139				
8	7	193	234	121	53-59	136		
7	6	330	476	144				
6	5	907	1217	134				
5	4	840	1225	146				
9	7							
8	6	114	148	130				
4	3	1652	2237	135				
7	5	319	379	119				
9	6							
6	4	499	792	159	60-91	137		
8	5							
10	6							
5	3	523	756	140				
7	4							
9	5							
10	5							
8	4							
6	3	217	239	110				
4	2	1274	1761	138				
11	5							
9	4							
7	3							
10	4							
5	2	377	514	136				
8	3							
11	4							
12	4							
9	3	172	215	125				
6	2	229	268	117				
10	3							
7	2							
11	3							
12	3							
8	2							
13	3							
9	2							
10	2							
5	1	213	270	127				
10	1	78	78	100				

Table 2 summarizes the facts from schools with from six to sixteen teachers, inclusive.

Table 2 shows that there is only a very, very slight direct relation between the proportion of male teachers and the proportion of male students. With the 184,000 students recorded, the percentage of boys is less than 4 per cent. more amongst the 84,607 in schools with from 40 per cent. to 91 per cent. of men teachers than amongst the 81,527 in schools with from 0 per cent. to 35 per cent. The very few schools with no men teachers at all and those with over half of the staff men show decided differences, but the numbers are too small to be used as reliable evidence. Schools with from 30 to 50 per cent. of men teachers show no change in the percentage of boys. The general drift of the relation is such as may be expressed as follows. The central tendency is to have 3 out of 8 teachers men and to have 142 girls for every 100 boys enrolled. For 33 1-3 per cent. increase in the proportion of male teachers, one finds an increase of less than 1 per cent. in the proportion of male students; for 66 2-3 per cent. increase in the former proportion, one finds an increase of 2 per cent. in the latter; and for an increase of 100 per cent. in the former, an increase of 4 or 5 per cent. in the latter. Where the former proportion is halved the proportion of male students drops only about 1 per cent. and where it is reduced to a third, the drop in the latter is less than 2 per cent.

I have also computed the facts in the case of the 42 schools of 13 or more teachers (in 1906) having a percentage of male teachers of 24 or under and the 41 such schools having a percentage of male teachers of 47 or over. Altho on the average the latter group have two and a half times as high a percentage of male teachers, they have a percentage of male students hardly any higher and a percentage of male graduates which is decidedly *lower* than is found in the schools with few men teachers. The facts are:

	Schools with from 11 to 24 per cent. of male teachers	Schools with from 47 to 65 per cent. of male teachers
Number of male students.....	9,117	9,210
Number of female students.....	12,687	12,667
Number of male graduates.....	986	746
Number of female graduates.....	1,480	1,444
Per cent of male students.....	42 —	42 +
Per cent of male graduates.....	40	34

Evidently the influence of the proportion of male teachers upon the proportion of male students, even when combined with whatever unreasoning tendency there is for school boards to provide a larger share of men teachers when the enrollment consists largely of boys and with the tendency of certain communities to look with disfavor on the feminization of both the teaching profession and the school population, is very slight.

Its influence upon the proportion of each sex remaining thru the high school might still, however, be demonstrable. The fact here could be best ascertained by a calculation of the correlation between the percentage of male teachers and

a rather complex ratio, namely $\frac{\frac{B_4}{B_1}}{\frac{G_4}{G_1}}$ in which B_4 equals the

enrollment of boys in the fourth year of high school, B_1 the enrollment of boys in the first year of high school, G_4 the enrollment of girls in the fourth year of high school, G_1 the enrollment of girls in the first year of high school. The calculation of this ratio for each school or group of schools with the same percentage of male teachers would, however, be a very laborious procedure and could at the best be done in the case of only the small proportion of schools which report enrollment by grades in the 1907 Report of the U. S. Bureau of Education. I have, therefore, taken a somewhat less significant but more easily and more widely available measure, namely the ratio which the male graduates are of the total graduates, using the data of the 1906 Report of the U. S. Commissioner of Education.

I shall then answer this second question of fact: "Do the high schools which differ greatly in the proportion of male teachers show corresponding differences in the proportion of male graduates?"

Table 3 summarizes the facts concerning this relationship. Of the 9,782 graduates in schools with from 0 to 33 1-3 per cent. of their teachers men nearly 37 per cent. are boys, and of the 9,421 graduates in schools with from 35.7 to 91 pe.

cent. of their teachers men almost exactly 37 per cent. The difference is one-third of one per cent. The proportion of male teachers thus makes even less difference in the proportion of male graduates than in the proportion of male students as a whole. It appears, then, that the influence which made the slight correlation between the sex ratio of the staff and that of the student body was not in the main the attractiveness of men teachers to boys. For, in so far as it was that, the relation should be closer for graduates upon whom the supposed attractive force would have acted from one-half to three and a half years longer.

The schools reported in Table 3 are not identical with those reported in Table 2, since (1) the number of graduates is less often recorded in the Report of the U. S. Comm. of Education, and (2) the labor of calculation was somewhat lightened by omitting at random a fourth of the schools of from six to eleven teachers.

These facts are adequate to prove that in the medium-sized public high schools of the country the proportion of boys who go to or who stay thru high school is almost or wholly irrespective of the percentage of men on the staff of the school. But since there is an independent body of evidence available which is interesting from other points of view as well as our present one, I shall present it also. This evidence is the change for each school in the percentage of male teachers in recent years taken in connection with the change for each school (1) in the percentage of male students and (2) in the percentage of male graduates. We may, that is, get the answer to the question: "To what extent have the schools which have been most feminized in their staffs been also most feminized in their student body and in their body of graduates?" I shall use first the reports of 1896 and 1906 for the co-educational public high schools (excluding evening high schools) in cities where there is one general high school of from 12 or more teachers (in 1906) in answering it.

The quantities whose relationships are to be measured are three ratios for each school:

I. The ratio of the change in the number of men teachers

TABLE 3.—The relation of the sex balance of the staff to the sex balance of the graduates (for 1906) in public high schools of from 6 to 16 teachers.

Number of male teachers.	Number of female teachers.	Number of male graduates.	Number of female graduates.	Number of female graduates divided by number of male graduates ($\times 100$).	Per cents of male teachers.	Corresponding per cents which female graduates are of male graduates.	Per cents of male teachers.	Corresponding per cents which female graduates are of male graduates.
0	11	7	15	214	0	212	0-33.3	173-
0	8	6	11	183				
0	7	7	9	129				
0	6	28	67	239			35.7-91	171+
1	12	15	19	127	8-17	169		
1	11	10	36	360				
1	10							
1	9	10	15	150				
1	8	56	114	204				
1	7	94	181	193				
2	14	41	52	127				
2	13	23	35	152				
1	6	185	282	152				
2	12	44	75	171				
2	11	40	80	200	17-24	180		
1	5	332	573	173				
2	10	12	13	108				
2	9	87	159	183				
3	13	52	96	185				
2	8	97	212	208				
3	12	45	79	176				
3	11	87	139	160				
2	7	156	282	181				
3	10	180	243	135	23-29	174		
2	6	169	351	208				
3	9	49	46	94				
4	12	18	27	150				
4	11	61	123	202				
3	8	52	101	194				
2	5	277	521	188				
4	10	95	153	161				
3	7	202	350	173	30-35	166		
4	9	21	58	276				
5	11	27	35	130				
2	4	704	1168	166				
3	6	169	292	173				
4	8	103	138	134				
5	10	27	44	116				
5	9	43	69	161				
4	7	225	427	190	36-40	180		
3	5	334	681	204				
6	10	147	189	129				
5	8	60	103	172				
4	6	95	153	161				
6	9	15	23	163				
5	7	119	217	182	41-49	176		
3	4	392	729	186				
6	8	40	47	117				
7	9	25	29	116				
4	5	157	317	202				
5	6	160	245	153				

TABLE 3.—*Continued.*

Number of male teachers.	Number of female teachers.	Number of male graduates.	Number of female graduates.	Number of female graduates divided by number of male graduates ($\times 100$).	Per cents of male teachers.	Corresponding per cents which female graduates are of male graduates.	Per cents of male teachers.	Corresponding per cents which female graduates are of male graduates.
6	7	85	108	127	50	162		
7	8	57	124	218				
8	8							
7	7	21	38	181	53-59	161		
6	6	61	99	162				
5	5	49	90	184				
4	4	178	314	176				
3	3	426	650	153				
8	7	11	24	218				
7	6	37	53	143				
6	5	69	127	184				
5	4	96	129	134				
9	7							
8	6	11	16	145	60-91	171		
4	3	181	309	171				
7	5	23	31	135				
9	6							
6	4	51	109	214				
8	5							
10	6							
5	3	55	115	209				
7	4							
9	5							
10	5							
8	4							
6	3	21	21	100				
4	2	142	235	166				
11	5							
9	4							
7	3							
10	4							
5	2	28	44	157				
8	3							
11	4							
12	4							
9	3							
6	2	23	33	143				
10	3							
7	2							
11	3							
12	3							
8	2							
13	3							
9	2							
10	2							
5	1	28	48	171				
10	1	7	2	29				

to the change in the number of women teachers, the changes being measured by percentile increments.

II. The ratio of the change in the number of male students to the change in the number of female students, the changes being measured by percentile increments.

III. The ratio of the change in the number of male graduates to the change in the number of female graduates, the changes being measured by percentile increments.

These somewhat complex verbal descriptions represent, of course, the following arithmetical expressions:

I. <u>M. T. '06.</u>	II. <u>M. S. '06.</u>	III. <u>M. G. '06.</u>
<u>M. T. '96.</u>	<u>M. S. '96.</u>	<u>M. G. '96.</u>
<u>F. T. '06.</u>	<u>F. S. '06.</u>	<u>F. G. '06.</u>
<u>F. T. '96.</u>	<u>F. S. '96.</u>	<u>F. G. '96.</u>

In which M. T., M. S., and M. G. stand for Male Teachers, Male Students, and Male Graduates respectively, and F. T., F. S., and F. G. stand for Female Teachers, Female Students, and Female Graduates.

The 204 schools examined show an enormous range of difference in the feminization of the staffs—from a case where 8 men and 2 women have been replaced by 7 men and 10 women (that is, a ratio of .11) to a case where 1 man and 15 women have been replaced by 15 men and 16 women (that is, a ratio of 14.10). The central tendency is to a change of 88 per cent. as much in men as in women.

The range of difference in the feminization¹ of the student body is of course less, but is still large, roughly from a ratio of .60 to one of 2.00.

The exact relation between the changes in staff and the changes in the student body is not clear in spite of the fact that the data include (for 1906) over 100,000 students. The facts are summarized in Table 4. In general it is clear from them that the addition of men teachers has made very little difference, and very likely none at all, in the proportion of male students. The same, but to a less degree, is true in the case of the relation between changes in the sex balance of the

¹ In these large schools the boys increased somewhat more than did the girls during the ten years in question. The country over, the girls increased about one per cent more.

TABLE 4.—Relation of changes in the sex balance of the staffs of public high schools to changes in the sex balance of the student body. In 204 large high schools.

Change in sex balance of the teaching staff: M. T. '06 F. T. '06 M. T. '96 ÷ F. T. '96	Change in sex balance of the student body: M. S. '06 F. S. '06 M. S. '96 ÷ F. S. '96	Number of students, in 1906, involved in the computation.
0- .29	1.16	3209
.30- .49	1.04	4985
.50- .69	1.07	21393
.70- .89	.975	21272
.90-1.09	1.10	18895
1.10-1.29	1.18	11566
1.30-1.49	1.04	7222
1.50-1.69	1.115	6815
1.70-1.99	1.10	5119
2.00 and over	1.23	10653
Under .70	1.08	29587
1.30 and over	1.115	29799
0- .70	1.08	
.70-1.29	1.06	
1.30-1.99	1.08	
2.00 and over	1.23	

TABLE 5.—The relation of changes in the sex balance of the staffs of public high schools to changes in the sex balance of their graduates. In 204 large high schools.

Change in sex balance of the teaching staff: M. T. '06 F. T. '06 M. T. '96 ÷ F. T. '96	Change in sex balance of the graduates: M. G. '06 F. G. '06 M. G. '96 ÷ F. G. '96	Number of graduates, in 1906, involved in the comparison.
0- .29	1.07	453
.30- .49	.89	609
.50- .69	.96	2321
.70- .89	1.00	2483
.90-1.09	1.18	1584
1.10-1.29	1.41	1193
1.30-1.49	1.33	745
1.50-1.69	1.28	740
1.70-1.99	1.53	622
2.00 and over	.925	976
Under .70	.96	3383
1.30 and over	1.22	3083
0- .70	.96	
.70-1.29	1.135	
1.30-1.99	1.36	
2.00 and over	.925	

staff and changes in the sex balance of the graduates. The facts are summarized in Table 5.

The work of calculation of these relationships is so excessively tedious, especially for small schools, that I have not attempted to measure the fact in enough more schools to make the determinations final and precise within, say, 1 per cent. But I have supplemented the calculations for the similar schools which had 10 or 11 teachers in 1906, for 50 schools (taken at random) which had 6 teachers in 1896, and for 33 schools in Massachusetts which had 4, 5, or 6 teachers in 1896. The facts in these cases are summarized in Table 6.

TABLE 6.—The relation of changes in the sex balance of the staff to changes in the sex balance of the student body and graduates. Summary of additional data.

	M. T. '06 F. T. '06 M. T. '96 + F. T. '96	M. S. '06 F. S. '06 M. S. '96 + F. S. '96	M. G. '06 F. G. '06 M. G. '96 + F. G. '96
Schools of 10 and 11 teachers in '06.	$\left\{ \begin{array}{l} 0- .95 \\ .96-\infty \end{array} \right.$	$\begin{array}{l} .97 \\ 1.10 \end{array}$	$\begin{array}{l} 1.02 \\ 1.215 \end{array}$
Schools of 6 teachers in '96.	$\left\{ \begin{array}{l} 0- .70 \\ .70- .99 \\ 1.00-1.49 \\ 1.50-\infty \end{array} \right.$	$\begin{array}{l} .91 \\ 1.13 \\ 1.085 \\ 1.08 \end{array}$	$\begin{array}{l} .93 \\ .81 \\ 1.055 \\ 1.12 \end{array}$
Massachusetts schools of 4, 5 or 6 teachers in '96.	$\left\{ \begin{array}{l} 0- .99 \\ 1.00-\infty \end{array} \right.$	$\begin{array}{l} 1.05 \\ 1.05 \end{array}$	$\begin{array}{l} .85 \\ .77 \end{array}$

Taking all these facts together, it seems safe to say that in these larger schools changes of staff express by the ratios .50 and 2.00 (for instance, a change from 5 men and 5 women to 5 men and 10 women or from 5 men and 5 women to 10 men and 5 women) are not accompanied by corresponding changes in the student body of much more than 5 minus or plus (for instance, from 100 boys and 100 girls to 100 boys and 105 girls and to 105 boys and 100 girls).

In the case of the graduates the figures for similar changes in staff would be perhaps 7 plus or minus.

The possible influence of men teachers in attracting boys and holding them thru the high school course, the possible influence of a habit of letting the sex balance of a school count as a reason for choosing a new teacher from one sex rather than the other, the influence of the addition of studies specialized for the sexes (such as manual training and domestic science) which, so far, are taught almost exclusively by the same sex that they are taught to, and other similar influences, have not all together been strong enough to account for more than a small fraction of the very great changes in the sex balance of these high schools. The influence first named must certainly have been very slight, for the one last named is real and must have been the cause of part of the slight correlation found.

The measurements made are perhaps even more interesting from other points of view than that of the attempt to verify or refute the opinion that replacing women teachers by men would help largely to turn the sex balance in our secondary schools.

As the author has in several instances shown, the variability of our schools, cities, states, and institutions in respect to different features of educational work is very instructive. It is in the present case. Taking such high schools as are in each case the only public secondary schools in the city or town and should do, therefore, the general work of secondary education for the community, we find that for medium-sized and large schools the percentage of male teachers varies from 0 to 75 and over. Are the extremes justifiable, each really adapted to the special needs of that community, or are they due to ignorance and caprice? We find that some schools have only half as high a percentage of boys as do others. Is this because the boys in these communities need education less, or because poverty debar boys from school so much more than girls, or because of an unwise administration of the school? If poverty does debar boys in excess, ought it to? We find that from '96 to '06 some cities have vastly increased the proportion of women on their high school staffs while others have vastly increased the proportion of men. Were both right because of local needs? Which group was right? Were perhaps both groups wrong?

We are not, at present, able to judge the worth of the feminization of secondary and higher education from its results. There is an intellectual difficulty in the absence of facts and an emotional difficulty in the presence of prejudices. But we could in part judge it by its relations—by what it goes with. And since a student of education who has got the ability to measure variable relationships commonly has had sufficient scientific experience to elevate him above conventional prejudices, this method might well be more impartially used than the direct method. The following questions can all be answered by energy and care: How do the most feminized and the most rapidly being feminized schools stand, in comparison with their opposites (in both present condition and recent progress), with respect to cost per pupil, number of teachers per hundred pupils, per cent. of population enrolled, course of study, laboratory, library, and technical equipment, and other symptoms of efficiency? How do the communities in which they are stand (in both present condition and recent progress) with respect to public health protection, street lighting, infant mortality, parks and libraries, provision of kindergartens and evening schools, crime, and the like?

Finally I may call attention to the fact that comparative studies of the changes in the school work of individual cities during the past ten, twenty, or thirty years are likely to be even more instructive than the comparisons of present status to which we have been accustomed to confine our attention. The latter portion of the present article is, I believe, the first attempt to use on a large scale the statistics of educational changes measured separately for each city or other educational unit.

Only those schools were taken which were co-educational, and which represented the entire system of public secondary education in the community. There were 204 in all, so that the comparison concerns roughly the top and bottom fifths with respect to the sex balance of the staff. The same method is available for far more important problems than that of the sex balance in schools. It should be applied to all administrative problems. An apparent lack of change in the country

as a whole may be the result of enormous, but opposite, changes in different localities or institutions; and, of course, apparent general change in one direction may conceal similar enormous individual differences. By individualizing the measurements of change for different features of educational practise and correlating them, we may learn vastly more of their nature, and, under certain conditions, of their value.

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VIII

PHYSICS TEACHING IN SECONDARY SCHOOLS

[A committee to study the subject of physics teaching in secondary schools has been in existence for some time past in response to action taken by the North Central Association of Colleges and Secondary Schools. This commission has invited expressions of opinion on the subject from twenty persons, five of whom were chosen because of their relation to the subject as students of psychology and education, five from the ranks of college teachers of physics, and ten from the teachers of physics in normal and secondary schools. The following is one of the twenty expressions of opinion sent to the committee.]

1. The topics chosen and the method pursued should be determined by the intellectual needs and interests of pupils of secondary school age. College admission tests in physics should be made to depend upon the secondary school teaching of that subject, when properly organized and conducted, and not *vice versa*.

2. The teacher should put out of his mind the thought that each pupil before him is aiming to become a specialist in physical science, or that the study of physics is his main interest in life. Instead of following the logical order of topics as this would present itself to an expert physicist, he should follow the psychological order as this reveals itself in the natural working of an intelligent and curious mind of secondary school age.

3. Physical science should not be presented as something fixed and definite, whose conclusions are final, but rather as a division of organized knowledge which is constantly expanding and developing, and which has frequently, within historic

times, corrected its conclusions in the light of later discoveries. To this end some outline of the history of physical science and of the time and order in which its fundamental laws were discovered and developed should be given to the student. Whenever it is possible to relate the discovery of new applications of a physical principle to man's other activities, this should be done, in order that the student may be made to feel from the beginning the intimate relation between the laws and phenomena with which physics deals, and other human interests. In other words, the teaching of physics should be humanized.

4. As a farther step in the humanizing of physics teaching, the pupil should be brought to know something of the men whose names are epoch-marking in the history of physical science. Such names as those of Archimedes, Galileo, Newton, Kepler, Gauss, Young, Gay-Lussac, Davy, Faraday, Helmholtz, Kelvin, Torricelli, Ampère, Joule, Mayer, Fresnel, Galvani, Volta, should be familiar to the student, and he should be able to tell something of who these men were, when they lived, and what they did which causes them to be remembered in the history of science.

5. By material drawn from the third book of John Stuart Mill's *Logic*, or from Professor Jevons's *Principles of science*, the student should be made to understand the significance of the inductive method, of the verification of hypothesis, and of the formulation of so-called laws of nature.

6. The ordinary standards for measuring time, space, weight, and other characteristics, should not be taken for granted, but their origin and history should be made plain and their fundamental principles discusst. Under this head I would include also the thermometer, the barometer, the microscope, the telescope, and the spectroscope.

7. It is difficult for one not himself a physicist to make any profitable suggestions as to the subjects to be selected for presentation to students of physics in secondary schools. In general, however, it may safely be held that these subjects should be those general ones which relate in an elemental or fundamental way to matter and motion. The tendency observable in many school textbooks to pursue these subjects

into very refined and subtle inferences, is to be deprecated. Taught in this way the beginner loses his sense of perspective, and physics repels rather than attracts him.

8. Far too much has been made in recent years of accuracy of measurement in the teaching of elementary physics. It is much more important to throw emphasis upon the descriptive aspects of the science and to feed the growing mind with food that really interests it and helps it to grow, than to pursue the will-o'-the-wisp of training some imaginary power of habitual accuracy. Accurate measurements have their place in the teaching of elementary physics, but that place is a subordinate one. The main task is to teach the constitution and behavior of matter as it presents itself to the human power of perception, and the laws of motion as these have been observed and deduced, together with the relation of these to man and his activities.

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IX

DISCUSSIONS

CO-EDUCATION AGAIN

The elaborate attack of Mrs. Olin on certain statements in my article on Co-education in the *EDUCATIONAL REVIEW* of May, 1908, seems so absurdly out of all proportion to the issue involved that at a first reading I had concluded to ignore it, but I have latterly had several occasions to observe how often opinions are formed not on original statements, but on reports of such statements by others.

What has incensed Mrs. Olin to so unusual a degree? I found in an address of President Van Hise, delivered in Boston before the Collegiate Alumnae at the quarter-centennial meeting, a series of statements about some experiences with co-education, which he felt constrained to discuss. According to him, they are recognized at a number of state universities (which are co-educational), and as he does not except his own university, it is fair to infer that the same difficulties exist there as elsewhere.

Why, then, does Mrs. Olin call *me* to account, and charge me with selecting the University of Wisconsin, and especially its women students, for my attack? If an attack is in order, it would seem to me that President Van Hise was the one to hold up to censure. Had I misquoted him, I should be ready to accept his correction, but he has taken no exception to my interpretation; I am compelled, therefore, to assume that it is just a little more convenient to heap abuse on an outsider than to challenge openly the correctness of the President's facts.

Surprise at the mode of attack was increased when I found in the progress of the article the following quotation of my language. Mrs. Olin contends that according to my state-

ment the women students of the Wisconsin University afford a "serious menace" in the "presence of many . . . who have no serious purpose, who attend to win social prestige." What I *did* say (EDUCATIONAL REVIEW, May, 1908, p. 469) was this: "There must be grave occasion for doubt when the president of a co-educational university like President Van Hise of Wisconsin, points out a serious menace in the presence of many *men and women in colleges like his*, who have no serious purpose," etc.

I leave it to the readers of this REVIEW, whether in view of the animus that has prompted the suppression of the italicized words it is possible to carry on a fair argument. I will only add that there was no attempt to single out the women students of Wisconsin for reprobation; I referred to their President's statements about women students at a number of co-educational state universities; as stated in other parts of my address, I base my arguments on expert testimony.

There is one particularly sad feature about this diatribe against frank utterance of opinion; it confirms experiences gained at other points. Intolerance toward progress and advance is but too often encountered among those who have partially advanced.

Mrs. Olin, and others of her way of thinking, seem to believe that the final word on the higher education of women is co-education. Many of us, and especially many able college women, believe that it was but the first word, that it marked a valuable, an inestimable, beginning, but only a beginning. To a large gathering of such thoughtful women my remarks were address, and seemed to commend themselves. We are not the obstructionists, the reactionaries, nor is it at all part of our scheme that men, and men only, shall dictate the further lines of advance; we are all seeking light, we are certainly not likely to get it from such lines of argumentation as Mrs. Olin has offered in the article in question.

JULIUS SACHS

COLONEL LARNED'S INDICTMENT OF THE PUBLIC SCHOOLS

The paper on the "Inefficiency of the public schools," in the September number of the *North American review*, by Colonel Charles W. Larned, is receiving widespread comment. There are those who take the indictment as final evidence that the public schools are an ignominious failure.

In the entrance examinations to the Military Academy last March, 265 of 314 candidates, or 84 per cent., failed to make the minimum passing grade of 66 per cent. in one or more subjects. Twenty-six failed in everything. Ninety-five failed in four or more subjects. Eighty-two failed also in the physical examination. These boys came from every part of the country, one from each Congressional District. Failures are distributed about equally over the whole area. In Massachusetts, 16 of 22 failed; in Illinois, 10 of 12; in California, 8 of 10. The candidates had attended school an average of 9 years and 11 months. Most of them had had from two to four years of high school work, and 135 had been in college one year or more. Yet, 265 failed in the examination which included algebra, plane geometry, English grammar, English literature and composition, United States history, general history, and common school geography.

Now selection has a great deal to do in determining the validity of these results as a fair estimate of the work of the public schools. Were these 314 boys typically representative of the public schools from which they came? "Internal evidence" has a bearing here. Are the public schools of New Jersey in which "F." has been for ten years and five months responsible for "orbet, gess, orther, cival, thees methods were very cruall"? Are the public schools of Massachusetts to be rated by the showing of "I.," who had been in them for thirteen years, and who failed in everything but geography, making 21 per cent. in algebra, .03 per cent. in geometry, and 45 per cent. in grammar? Are Michigan public schools a dismal failure because "J.," who attended them ten years and five months, made an average of only 36 per cent.? The detailed excerpts from the answers of a number of such candi-

dates are sufficient to convince any one at all familiar with boys of from 17 to 20 years who have been continuously in school work that these results are much more an evidence of limitations of capacity than of general inefficiency in the schools. One conversant with the work of the public schools will at once realize that these candidates are not typical of the average product of ten years of public school work. Poor as the work of the public schools may be in some cases, they can make a better showing with a selection of really representative products.

The trouble is evidently in the selection of candidates. Does the Military Academy attract boys, and in a larger measure still, the fathers of boys, who are of full average ability? May not the same causes that necessitate constant recruiting for the Army and Navy operate also in determining a low standard of quality in the candidates desirous of entering the Academy? Indeed, the very motives of some fathers in sending their sons to such a school is in the fact that they offer little hope of success in anything else. I am personally acquainted with a boy of the same type as "F.," "L.," and "J." Altho he "slides" thru his work and is promoted from year to year, he is not at all representative of average ability. His father is so situated and related that he could easily have him nominated as a candidate for the entrance examination to the Academy. Indeed, if he thought the boy could pass, he would gladly have him go with the hope that the Academy could make something of him—an accomplishment seemingly beyond the father.

The report of Colonel Larned certainly suggests that this particular selection of candidates included a large percentage below the average, not of training, but of ability. In the college entrance examinations for the same territory, where the range and difficulty of the examinations as a whole are much greater, there is no such generally deplorable condition found. The public schools should not be judged as wholly inefficient simply because less than one one-hundredth of one per cent. of their product selected as candidates for the Military Academy are found deplorably wanting, unless this selection represents

a genuine average of results. Native ability, raw material, is a factor not to be neglected. Rather than wholesale repudiation of the public schools, is it not the problem of the Academy to investigate the methods of its selection of candidates and to make its work such as will attract young men of a better grade of ability? There can be recruited from the public schools, within the age limits, candidates of any reasonable degree of excellence if the end is sufficiently desirable.

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X

REVIEW

University administration — By CHARLES WILLIAM ELIOT. Boston : Houghton Mifflin Co. p. 266. \$1.50 net.

The development of Harvard University under Mr. Eliot's leadership is one of the most important facts in the educational history of the United States. While any publication of Mr. Eliot's demands and rewards the attention of thinking people, this book, issued just as he announces his retirement from the presidency of Harvard, is of peculiar interest. Its publication at this time, moreover, is especially important because it furnishes a refutation, all the more striking because apparently it is not deliberate, of a number of statements upon university policies recently published here and there thruout the country. These statements show that there are a number of men in the service of our universities who really ought to know better, but who apparently think that every member of a large academic community has a prescriptive right to a share in the administration of every part of the institution. In the vigorous, direct English that is always a delight, and particularly so after a dose of the vague accusatory generalities of those who cry out against University autocracy, and with the well-ordered structure of the clear thinker, Mr. Eliot shows the immense volume of things that must be done and done both expertly and promptly in the modern university, and shows the necessity of a responsible centralized administration to do these things, in order that the teacher may give his instruction to the best advantage, that the investigator may make his researches, and the whole institution may fulfil adequately its function as a public servant. He is, indeed, not blind to the dangers of unchecked administrative zeal—as is shown by his appreciation of the conservative value of

the Harvard Board of Overseers and of the need of a democratic form of departmental organization; but he understands what these critics of university administration do not—the distinction between constructive administration, where there should be provision for consultation and, in some cases, for formal faculty vote before action; and routine administration, the carrying out of policies already determined upon, where these are neither necessary nor desirable.

There is no question as to the importance of the book, nor of the fact that every one interested in university administration should study it carefully; and yet one must confess that it is strangely one-sided. Barring a few general statements as to the peculiar relation of the tax-supported institutions to the communities which maintain them, there is practically nothing in the book which would not have been included had the title been "*Harvard University Administration.*" Fortunately for the reader, Harvard is one of the best administered corporations in the country, but it is not the only university where administrative problems are dealt with carefully, and, in general, successfully. There is no reference to the interesting and important steps toward the solution of these questions which have been made and are being made all over the country, notably at Princeton, Columbia, Chicago, Wisconsin, California, and Stanford. For example, the organization of a University Council, or Senate, for the consideration of matters affecting more than one faculty, is not even mentioned, and yet this is the very thing which, in the minds of many people, Harvard herself most needs. No one would learn from President Eliot's book of the existence of the combined collegiate and professional course of study which is in operation today in every one of the larger American universities except Harvard and Johns Hopkins; while, on the other hand, the policy of unrestricted undergraduate election is recommended as heartily as tho nineteen out of twenty institutions in the country were not doing their best to get away from it.

In a way, the book marks the passing of an era. No one in the future will speak with just the kind of authority which

Mr. Eliot possesses, because the day of the pioneer has past. Even if here and there one of those who follow him may be blest with Mr. Eliot's great ability, men are not likely to take his *ipse dixit* in educational matters. Whether the reports of the Carnegie Foundation, with their voluminous tables, are a cause or a symptom need not concern us, but we must realize that from now on educational hypotheses must be submitted to the same rigorous statistical tests as are hypotheses in biology and physics.

It would be ungracious and unfair, however, to close any mention of President Eliot's book upon a note of dissent. We should rather express our sincerest gratitude to him for the mass of clearly stated information and the wise comment thereupon which he furnishes, and, above all, for the half-century of service and leadership which made the writing of the book possible.

FREDERICK P. KEPPEL

COLUMBIA UNIVERSITY

Professor Jenks of Cornell, who has a distinct capacity for simple exposition, has made a little book entitled *Life questions of high school boys* which is wholly admirable and would be found exceedingly useful by parents and teachers. (New York: Young Men's Christian Association Press, 1908. 144 p.)

Professor Royce of Harvard is well known as one of the most thoughtful writers of our generation, not only on his own subject but on general questions of public interest. His latest volume of essays entitled *Race questions, provincialism, and other American problems* is an exceedingly vigorous and lofty discussion of topics of present public importance. In the brilliancy which surrounds Professor Royce's colleague, William James, the greater solidity and power of Professor Royce's intellectual achievements are not as clearly recognized as they should be. (New York: The Macmillan Co., 1908. 287 p. \$1.25.)

It is a pleasure to welcome a new and revised edition of *American charities* by the late Amos G. Warner, which is carefully revised by Miss Coolidge, formerly a member of the teaching staff at Stanford University. The book has been and remains the best of its kind. (New York: Thomas Y. Crowell & Co., 1908. 510 p. \$2.00.)

A book of more than usual value and attractiveness is *Poems of American history*, collected and edited by Burton E. Stevenson of the Chillicothe Public Library. The book would find an excellent use in connection with the teaching of American history in schools and colleges, and we hope that in time it may be largely used for the purpose. (Boston: Houghton Mifflin Co., 1908. 704 p. \$3.00.)

A charming bit of academic piety is found in the biographical sketch entitled *Carla Wenckebach, Pioneer*, by Miss Müller of Wellesley College. The life-sketch is intensely interesting and the treatment of her material by Miss Müller is astonishingly good. It may be truthfully said that the book is much more than a mere biography. It is a charming bit of writing and a gentle and kindly sketch. (Boston: Ginn & Co., 1908. 290 p. \$1.25.)

The well-known and accomplished historian, Dr. James Schouler, has in his little volume *The ideals of the republic* traced clearly and vigorously the intellectual, social, and political ideas upon which the American people have built their civilization. It is not too much to say that Dr. Schouler's treatment of the constitutional and philosophical principles underlying the American government is masterly and that his pages are full of suggestions for those who are concerned with the problems of the present. We deeply regret that so important a book is without an index. (Boston: Little, Brown & Co., 1908. 304 p. \$1.50.)

The ever-present charm of Oxford makes any well-written book on that ancient university and its life a joy to scholars.

A well-known Oxford don, Mr. A. D. Godley, offers in his *Oxford in the Eighteenth Century* a charming series of sketches of the academic long ago. Contrary to common impression, the life of Oxford has always been closely interwoven with the principal and public interests of the time. Oxford has trained untold leaders of English life, public as well as intellectual. Mr. Godley's book may be cordially commended to the lovers of the academic life and its history. (New York: G. P. Putnam's Sons, 1908. 291 p. \$2.25.)

The extraordinary interest which has attached to curiosities of number and form is again manifested in *Magic squares and cubes* by W. S. Andrews. Students of mathematics will find much that is suggestive and interesting. (Chicago: Open Court Publishing Co., 1908. 200 p. \$1.00.)

The question of a double standard of monetary values will not down, despite the apparent agreement of the civilized nations of the world upon a single standard money system. There are many earnest and intelligent men who continue to point to the distress and loss which such a system causes and to urge the substitution of a double standard. In *Money and profit sharing*, James C. Smith, who has already written much of interest on this general subject, brings forward an ingenious and learned argument in favor of another than the existing standard of monetary value. (London: Kegan Paul, Trench, Trübner & Co., 1908. 232 p. 7s. 6d.)

A well-known clergyman and educator, Mr. Theodore C. Williams, with more than ordinary capacity for verse-making, has made a very readable translation of the *Æneid of Virgil* into English verse. Tested by a number of well-known passages, the rendering is both scholarly and of sound literary feeling. (Boston: The Houghton Mifflin Co., 1908. 456 p. \$1.50.)

The foundations of mathematics by Paul Carus reflects the wide reading, the very considerable scholarship and the clear-

ness of exposition of its author. (Chicago: Open Court Publishing Co., 1908. 142 p. \$1.00.)

A genuine curiosity is *Robinson Crusoe* in Esperanto. The book is not attractive to look at and has a desperately Scandinavian suggestiveness. (Philadelphia: Henry Altemus Company, 1908. 143 p. \$1.00.)

President Faunce of Brown University has brought together in his *Educational ideal in the ministry* his Lyman Beecher lectures delivered at Yale University some months ago. They contain robust counsel and vigorous thinking for the theological student of today. (New York: The Macmillan Co., 1908. 286 p. \$1.25.)

Professor Edwin Post of De Pauw University has edited a selection of about 2,500 verses in his *Selected epigrams of Martial*. There is perhaps no better material for studying the private life of the Romans than this book. (Boston: Ginn & Co., 1908. 402 p. \$1.50.)

The student who is beginning the study of economics will find himself helped by keeping before him *An outline of economics* by John Daniels, which is nothing more or less than a very concise synopsis of the entire field of economic science. As a guide, the book will help the student get his ideas in order and keep them so. (Boston: Ginn & Co., 1908. 28 p. 40c.)

Education and national character is a volume containing papers selected from the large number read at the last annual meeting of the Religious Education Association. They make a very valuable volume for inspiration and for reference. (Chicago: Religious Education Association, 1908. 319 p. \$2.00.)

In the series known as French Classics for English Readers, there now appears in two volumes a rendering of *Molière* by Professor Curtis Hidden Page of Columbia University with an

introduction by his colleague, Professor Brander Matthews. Professor Matthews is the first English-speaking authority on Molière and the French drama, and his introduction is marked by all his wealth of knowledge and charm of style. Professor Page's renderings of the French dramatist are both skilful and agreeable. (New York: G. P. Putnam's Sons, 1908. 2 vols. 388, 468 p. \$5.00.)

The first publication to appear under the auspices of the Russell Sage Foundation is entitled *Medical inspection of schools*, by Messrs. Gulick and Ayers. The authors describe their book as one of the bi-products in the investigation of backward children. Few more helpful and suggestive books for teachers and school officers have recently come to our notice. (New York: Charities Publishing Committee, 1908. 276 p. \$1.00.)

"Any book that helps a student to write good English need not apologize for its publication," say Messrs. Percival and Jelliffe of Oberlin College, the compilers of *Specimens and exposition of argument*. "Amen" say we, but we think the material of the book might have been greatly improved. (New York: Macmillan Co., 1908. 362 p. 90c.)

In Viking Land by W. S. Monroe is an unusually attractive book of travel. Unlike most books of travel this volume contains appropriate references to the culture and civilization of the people of Norway as well as descriptions of their scenery and domestic life. It is a good book. (Boston: L. C. Page & Co., 1908. 332 p.)

The Epistle to the Hebrews, edited by Professor Goodspeed of the University of Chicago, is an attempt to bring the results of Biblical scholarship within the reach of general readers. This volume is one of the series entitled *The Bible for Home and School*, and the entire undertaking is from every point of view commendable. (New York: The Macmillan Co., 1908. 132 p. 50c.)

XI

NOTES AND NEWS

The National Education Association at Denver

The formal announcement has been made by the Executive Committee that, preliminary arrangements being satisfactorily agreed upon, the next annual meeting of the National Education Association will be held at Denver, Colo., July 5-9, 1909. After an interval of fourteen years, the Association returns to the delightful city at which one of the most enjoyable and successful of its earlier meetings was held. It was at the Denver meeting of 1895 that the action was taken to separate the membership of the Association into active and associate, which has resulted in increasing so greatly both the dignity and influence of this great national organization of teachers. The extraordinarily warm welcome tendered by the people and teachers of Denver in 1895 is still well remembered, and there is every reason to believe that in 1909 the enthusiasm with which the Association will be greeted will be greater still.

An important step has been taken by the Executive Committee in authorizing and requesting President Harvey to secure the appointment in each state and territory of a Committee of Coöperation under the chairmanship of the State Director of the year. It will be the duty of these committees to do what they can to promote the interests and to extend the influence of the National Education Association: First, by procuring as many active memberships as possible; second, by reporting to the State Teachers Association and other bodies the results and spirit of the annual meeting of the preceding year, and, third, by pressing as earnestly as practicable the advantages of a large attendance upon the national meeting next following. These Committees of Coöperation will consist naturally of some of the most devoted of the active members in each state

and territory, and systematic work on their part on behalf of the Association for which they have long manifested such devotion can not fail to be both successful and highly advantageous.

**The Status of
Physics Teaching**

The EDUCATIONAL REVIEW is glad to print in this issue an article in which the State Inspector of High Schools in Wisconsin, Mr. Terry, discusses the significance of a movement which has now obtained considerable headway, to improve and develop the teaching of physics in secondary schools. We can not help thinking that superintendents and principals of secondary schools the country over will welcome this article, because we feel that they are in substantial agreement in holding that the subject of physics as at present taught yields very meager educational results, when the time, the energy, and the money expended on this subject and its equipment are considered.

For three years past a carefully organized investigation has been in progress to ascertain the cause of this failure of the physics teaching in secondary schools. No fewer than sixteen different educational associations are coöperating thru committees or individuals in this inquiry. The work of investigation has advanced to a stage which seems to us to diagnose, with reasonable clearness and certainty, the fundamental trouble in the matter. For a long time past it has been more or less definitely asserted that the physics taught in the secondary schools is too abstract and too mathematical; but these terms have not been apprehended with sufficient clearness or definiteness by the teachers of physics to enable them to reorganize their work intelligently.

While not a few experienced teachers of physics hold that the simple arithmetical operations involved in many of the problems set in high school physics are well within the power of pupils to understand, yet we find ourselves in agreement with those critics who ascribe the failure of physics teaching in the secondary schools to the abstract and mathematical character of much of the instruction given.

What is meant by saying that secondary school physics as now taught is too mathematical, is that the student never gets clear and concrete concepts either of the physical quantities involved in his operations, or of the physical relations between those quantities. Therefore it is that he can not use his mathematics, however well he understands the subject, in stating these physical relations and in solving the physical problems put before him.

In other words, the trouble with secondary school physics is a trouble of the same kind as that which afflicts secondary school Latin, algebra, and English. No one of these subjects is properly presented as an element of human interest. It is at this point that the secondary school teachers most largely fail. As they grow in scholarship they seem to grow in power and in capacity to dissociate the subject-matter of their teaching from the pupil's intellectual interests. In other words, physics teaching must be humanized if it is to be vital, and if it is to be successful it must be taken out of the hands of pedants and pedagogs and put into the hands of persons who can and will teach.

**Europeans in
the United States**

The Huxley Memorial Lecture for 1908 before the Royal Anthropological Institute of Great Britain and Ireland was delivered by Professor Ripley of Harvard University. His subject was "European population in the United States," and his statements and inferences have excited widespread interest and discussion.

Professor Ripley, in opening, observed that in America the population product was artificial and exotic, and as yet unrelated to its physical environment—a human phenomenon unique in the history of the world being the result. Time was needed, not only to show the effect of the physical environment, but also to demonstrate the laws of inheritance which were certain to emerge from so heterogeneous a mix-up of all the nations of the earth. One must be content at this time rather to indulge in speculation and prophecy than to revel in

the more positive delights of somatological statistics. This was the field in which a great generalizing intellect like Huxley's would have been at its best. The lack of precise data he attributed to the urgency of the problems presented by the affairs of men rather than by their physical persons. The day would indeed come when science would awake to the opportunities presented by the ethnic composition of the present whole population of the United States. Judged solely from the standpoint of numbers, the phenomenon of the American immigration was stupendous. About 25,000,000 people had come to the United States from all over Europe since 1820. Further, whereas until about twenty years ago the immigrants to the United States were drawn from the Anglo-Saxon or Teutonic populations of Northwestern Europe, since that time they had swarmed over in rapidly growing proportions from Mediterranean, Slavic, and Oriental sources. They had even tapped the political sinks of Europe, and were now drawing large numbers of Greeks, Armenians, and Syrians. No people was too lowly or mean to seek an asylum on those shores. The net result of this immigration had been to produce a congeries of human beings, unparalleled for ethnic diversity anywhere else on the face of the earth. The group of foreign-born and their children constituted today upwards of one-third of the total population, and, by excluding the negroes, it equaled almost one-half, or forty-six per cent., of the white population. After giving various illustrations of this ethnic diversity and its distribution, he went on to say that the primary and fundamental physical question was whether these racial groups were to coalesce to form ultimately a more or less uniform American type or whether they were to continue their separate existences within the confines of one political unit. The extreme mobility of the population, ever on the increase, was evidently a solvent force from which powerful results might well be expected in the course of time. This was rendered peculiarly patent by the usual concomitant, that the mobility was largely confined to the male sex. Almost their entire population had been transplanted, often many times, moving by stages from state to state. This restlessness

had always been characteristic of the original stock. A second influence making for racial intermixture was the ever-present inequality of the sexes among the foreigners, most apparent when they first arrived, about seventy per cent. of them being males. The subtle effect of change of environment, religious, linguistic, political, and social, was another powerful influence in breaking down ethnic barriers. In the moral and religious fields this was plainly noticeable and often pathetic in its results. Differences of language were also less powerful dividing influences than one would think, especially in great cities. Among the influences tending to hinder ethnic intermixture might be mentioned the effect of concentration or segregation of the immigrants in compact colonies, which remained as truly outposts of the mother civilization as were Carthage and Treves. But evidence of true intermixture across ethnic lines was not entirely lacking. Mixt marriages constituted a beginning, and they occurred oftener, especially in great centers of population. As to whether the result of racial intermixture was likely to be a superior or an inferior type, judging from the continent of Europe, and reasoning on the basis of the whole evolutionary hypothesis and the survival of the fittest, one was almost compelled, said Professor Ripley, to accept a favorable conclusion. Crossing of types must not be too violently extreme, or there was a tendency to cause reversion to the original stock, but Nature proceeded in her work by short and easy stages. The supremacy of the Anglo-Saxon had been manfully upheld in other lands to which he had fared forth; and the primary physical brotherhood of all branches of the white races must be admitted on the faith of scientific probability. They had a responsibility in Canada and the United States so to nourish, uplift, and inspire all the immigrant peoples of Europe that in due course of time, even if the physical stock were inundated by the engulfing flood, the torch of Anglo-Saxon civilization and ideals, borne by our fathers from England to America, should yet burn as bright and clear in the New World as their fires had continued to illuminate the Old.

**Lord Morley on
University Prob-
lems**

Lord Morley, as we must now learn to call the familiar John Morley, was chosen Chancellor of the University of Manchester, in succession to the late Earl Spencer, and at his recent formal installation delivered an important address. Lord Morley said that his imagination was stirred by thinking that the new type of university—the type represented by the Manchester University—was founded by a homely man of business living in Manchester, and who, with a prescience of the wants of the age which struck one as truly remarkable, had done for the new age what kings, princes, and cardinals of the church did when they established the great and venerable foundations of Oxford and Cambridge. The differences were very obvious. They in Manchester had not got the splendid charm, the glorious inherited associations of those two ancient seats of learning; but that would come, and in the meantime it was not all loss. There was a certain gain in a learning and teaching body being in constant, close, and responsible contact with so vigorous and energetic, and intrepid a community as the people of this part of Lancashire.

A great change was coming over the world, and especially the Lancashire world. When John Owens first conceived this idea in 1850, Lancashire and the whole industrial and commercial community of the country were entering upon a new age. Old ideas were fading before new demands. Literature was beginning to pale before the acquisitions of science, and new industrial demands of every kind arose. John Owens, in his testament, made one or two very remarkable provisions, which Lord Morley ventured to hope all universities that existed and were founded on the type of Manchester University would bear in mind. First of all, he thought of teaching before building. Tho he was preparing for the new, he did not quarrel with the old; and that was an admonition that might be commended to some of them. The institution was for higher education in such branches of learning as were usually taught in English universities. He was not going to enter upon the difficult controversy of compulsory Greek. He had a view upon it, but probably they had a better, and a better justified

one. He was content to leave that great theme where it was; but on the day when they were quite sure that what we called "the Ancients" had nothing to teach which it would be good for them to learn—on that day they had his consent as chancellor to leave classical elements out of their education, and not before. He was very sure that day would not arrive in a hurry.

He urged them not to allow technical teaching, valuable as that science was, to throw into a second place the true object and scope of a university. It was a remarkable and encouraging fact that there had been no disposition during the last twenty or twenty-five years among the many benefactors of these institutions to limit their benefactions. On the contrary, some of the most remarkable of these benefactions had been for music, for philosophy, for theology, and for literature. This would seem to justify them in hoping that merely and purely technical teaching would not drive out teaching of the university type. They had now an admirable library—and some had said that a library was a university. He rather agreed with those who said, in the words of a great man who had studied university teaching, "The general principles of a study you may learn by books at home—the detail, the color, the tone, which make it live in us all, these you must catch from those in whom it lives already."

The existence of a university gifted with a great, energetic, and intrepid spirit like that of Lancashire and the surrounding districts diffused an intellectual atmosphere which made life better worth having for everybody who had the opportunity of breathing it. He would commend to them the words of Bacon, "When you read, when you study, remember you do it not to contradict or confute, not to believe or take for granted, not in order to find talk and discourse, but to weigh and to consider." That was what men ought to learn in a university, and not even the splendid enterprise of the rival influence—so to call it—the Press, dispensed them altogether from the necessity of weighing and considering on their own account.

There was one subject on which he would like to touch.

They had spoken of education as it affected those in the hall who had had access to fountains of learning, the treasures of knowledge; but, after all, work and manual toil were the lot of the world; the majority subsisted by working. He did not know anything more important and desirable than that they should extend to those who made so many sacrifices in their hard lives, in such measure as they could, some knowledge of the kind that made life enriched, enlarged the brain, and stimulated all the pulses of common human-heartedness.

A number of names well known to scholars were included in the list of birthday honors lately conferred by the King of England. Among the new Knights are Nathaniel Budington, Vice Chancellor of the University of Leeds, and J. J. Thomson, Cavendish Professor of Experimental Physics in the University of Cambridge. Alfred Russel Wallace, who shares with Darwin the honor of having discust the principle of natural selection, was appointed to the Order of Merit.

EDUCATIONAL REVIEW

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I

SCHOOL REPORTS AS THEY ARE¹

The personality tablets and the educational experience that may be discovered in school reports, even as they are, offer a splendid field for some progressive magazine wishing to give the whole country the benefit of pioneer work and pioneer thought by makers of school reports. Whether complete or incomplete, perfunctory or earnest, with or without illuminating matter, the formal statements of school superintendents to their communities constitute our richest mine of educational data—the fragmentary materials of research with which scientific study of school problems must begin. They tell much more of the elasticity, open-mindedness, and instinct of workmanship among educational leaders than could *Who's who*, or a gallery of portraits,—far more, too, of the obstacles and opportunities that confront those leaders than do treatises on adolescence, or histories of education.

To discover what school reports really are is a task far more interesting than the subject implies. In June the EDUCATIONAL REVIEW asked me to prepare two articles on *School reports as they are*, and *School reports as they ought to be*, “from the standpoint of the Bureau of Municipal Research, and its general program for effective publicity.” Dr. Elizabeth Kemper Adams, whose courses in education at Smith College include field study of educational administration, became so interested in the contemplated examination that she gave to it her summer vacation, thus making possible

¹ Written in collaboration with Dr. Elizabeth K. Adams, Smith College.

a more detailed analysis than would otherwise have been possible.² Two graduate students, Miss Beavers of Adelphi and Miss Allen of Columbia, have since assisted. School reports are full of two essential ingredients of sensation and inspiration,—opportunities seized and opportunities lost. After living in New York thru five years when schools and public alike have suffered because school problems were discust on theoretical and personal grounds, just as if New York were without experience, I have come to believe that there is probably no need today in the educational world so pressing as that for adequate recording and reporting of school experience.

Desire to better school reports is general, for eighty-six replies were received from cities and forty from states, in response to an invitation for suggestion and criticism sent to the superintendents of the hundred cities having the largest population, and to all state superintendents. The present article, and a second,—*School reports as leading educators would have them*,—are based upon these answers, and upon an analysis of seventy-two city reports.³

For exhibits of best things and of weaknesses in school reports, for a story of repeated efforts by the National Education Association to improve reports, for a list of questions never answered and occasionally answered, and a study

² Each report was read from cover to cover, all statements of fact, all recommendations, and the essential elements of make-up being listed. Financial items were not scheduled because the Teachers College studies have already made clear the deficiencies in this particular, and the United States Commissioner of Education is now gathering information that will lay the basis for future complete and uniform financial data. The number of items tabulated (3,500) was so great that it has not seemed desirable to detail them, especially as their lesson can be fairly shown by tables for ten large cities: New York, Cleveland, St. Louis, Buffalo, Boston, Baltimore, Pittsburg, Chicago, Cincinnati, and Philadelphia. The last-named city is not fairly represented, because the superintendent sent us his own report without the tabular matter on which it is based.

³ Much that is here said of city reports is not true of state reports, which have made greater progress in securing both uniformity and completeness. Because the accuracy of uniform and elaborate tables may still be questioned, and because the attainment of ideals for state reports depends upon improvement in reports for cities where educational problems are most acute, the question of state reporting, except for purposes of illustration, is left for future treatment.

in detail of the New York report, the reader is referred to *School reports and school efficiency*. I want here to consider certain aspects of reporting that especially concern the parent, taxpayer, press, and outside student of school questions.

The cost of printing school reports gives an idea of the educational results we are entitled to expect and to require. The following table shows that the present cost bears no fixt relation to population or school enrollment:

<i>City</i>	<i>Population</i>	<i>Copies Published</i>	<i>Cost</i>
New York	3,437,000	3,000	\$1,750
St. Louis	575,000	2,000	1,600
Baltimore	509,000	500	260
Buffalo	352,000	3,000	1,000
St. Paul	163,000	1,500	2,000
Rochester	163,000	2,000	500
Kansas City, Mo.	164,000	2,000	1,095
Providence	176,000	1,500	325
Lowell	95,000	10,000	420
Albany	94,000	1,000	205
Jersey City	206,000	2,000	800
Louisville	205,000	1,200	300
Lynn, Mass.	69,000	3,000	1,000
Seattle	81,000	1,000	88
Columbus	126,000	1,000	600
Worcester	118,000	1,500	132
Duluth	53,000	1,000	600
Elizabeth, N. J.	53,000	000	000
Pittsburgh	322,000	1,500	299
Los Angeles	102,000	2,000	350
Houston	45,000	1,500	500
Covington, Ky.	43,000	200	160
Manchester, N. H.	57,050	500	65
Birmingham	38,000	3,000	1,000

To produce the sixty-two city reports for which facts were received cost \$25,000, the annual income on \$600,000. To print twenty-six state reports cost \$47,500. Including the value of labor given to compilation, preparation, proof-reading, editing, our annual school reports, state and city, represent the income on an investment of probably \$5,000,000, or more.

The number of reports published has a bearing upon the effectiveness, make-up, and audience. Indianapolis has had no report since 1902. Elizabeth and Des Moines hope to print reports next year. St. Louis prints 2,000, but has a mailing

list of only 400. Lowell, with a population of 95,000, prints as many copies as New York, Philadelphia, and Boston, with a combined population of over 5,000,000. Birmingham, with 38,000 population, prints and distributes 3,000, more than Baltimore, New Orleans, New Haven, Paterson, Richmond, and Trenton combined, with an aggregate population of 1,200,000. Cambridge, the home of fair Harvard, and Minneapolis, likewise a center of learning, together mail 1,600 copies, for a combined population of 300,000. New Haven, beneficiary of Yale's atmosphere for two centuries, prints only 500. What does it mean that in New York the Board of Education, spending from \$30,000,000 to \$40,000,000 a year, has declined on grounds of economy to print enough reports, or even abstracts for all teachers, and, including its out-of-town mailing list, prints but 3,000 copies?

The make-up of reports proves the need for better technique in editing, typesetting, binding, etc. Of seventy-two superintendents, only eighteen give an index; only eighteen employ black face type for emphasis or clearness, while only nine have even those unsatisfactory tables of contents by pages which discourage reference. Seven print the name and date on the back of the report, a very important little thing when a library shelf contains more than one report. Indentation, summaries, percentages, diagrams, are so seldom and so sparingly used that one wonders whether authors had in mind their use by either students or a public wishing light on school problems. New York City's report of 663 pages has a table of contents with no cross-references and with no subdivisions whatever of 500-odd pages written by associate superintendents. Contrast with this one letter of Cleveland's alphabetical index:

Improving school conditions	44
Increased effectiveness of the Teachers' Institute	47
Increased salaries for teachers in elementary schools	44
Increased defective schools	59
Indigent books, 14; new policy determined, 22; restriction of privilege, 22; results	23
Industrial education, extending, 50; credit course in applied arts established, 53; evening trade schools, 52; high school manual	

training course revised, 54; revision and extension of elementary manual training work, 52; The Technical High school	51
Industrial education, see also Technical High school.	
Inspiration of education conventions	50
Instruction, cost of	50
Interest, coupons for	165

Altho nearly thirty years ago the National Education Association requested that all reports begin with summaries, few, as yet, have such summaries, and those given are not uniform, are incomplete, and often confusing. What might be put into a summary will be discust in the next article. Suffice it to say that, generally speaking, it would be possible to tell five times as much in one-half the space now used in city reports. For example, New York City uses a page of over six inches to set forth the following facts:

<i>License Sought</i>	<i>No. Applica- tions</i>	<i>No. Granted</i>	<i>No. Re- fused</i>
Ungraded class licenses	37	9	28
Substitute licenses	1,741	1,585	156
Licenses to teach in vacation schools, etc.	3,108	2,538	570
Licenses to teach in evening schools	4,881	3,513	1,368
Totals	9,767	7,645	2,122

After setting up a special total for each of these items, the New York report reads thus: "The total number of persons examined for the various grades and kinds of licenses designated by the Board of Education on the recommendation of the Board of Superintendents was 13,494. The total number of licenses was 10,086. The total number of applicants who failed was 3,408." Two such tables, not condensed, are among four tables properly condensed. Much space is taken for long sentences to the effect that "the following table will show," etc., etc., or "the above table shows," etc., etc.

Few reports show any definite plan: many being a jumble of fact, school history, educational discussions, etc. A pleasing contrast is the report of Cincinnati's superintendent, who explains the scope and plan of his reports, and logically develops it.

How far are defects of make-up and the small number of copies issued due to indefiniteness of the audience which superintendents are conscious of addressing? Fifty-two cities report that budgets are not publicly discussed. Of 1,000 recommendations made in seventy-two reports, few seem to have been addressed to the people who pay the bills for carrying them out. Dissimilarity in language and method of reporting implies that other superintendents are not the audience. Lack of technique and of apparent interest in presentation suggests that trustees are not invariably aimed at. Although sixty cities send reports to teachers, few impart information to, or invite suggestions from, the teaching staff. Superintendents seldom try to justify themselves to themselves, for few reports are accounts of stewardship: efficiency of system, officers, teachers, supervising staff, or of teaching and business methods is not shown; in fact, the *not-done*, the *not-yet-done*, the *partial failure* are rarely mentioned. Here and there are evidences that information is intended for general consumption. Erie, Pa., keeps available for ready reference all newspaper accounts bearing upon the conduct of the public schools. Milwaukee's superintendent urges more publicity of school matters, "to work up interest in schools and to get the best professional personnel on the board." Utica advises the greatest publicity of board expenditures.

Failure to picture the superintendents' audience is indicated by the small number of illustrations. This can not be due to lack of funds, for "before and after" pictures of adenoid children, such as Cleveland gives, may save several pages of discussion, exhortation, and description, and many thousands of dollars for visits by nurses and truant officers and for teaching needlessly backward children. An obdurate trustee will not argue against a photograph of an unadjustable desk that causes spinal curvature because it does not fit its occupant, or of gas jets burning in the daytime. Either the forty cities printing illustrations are extravagant, or other superintendents are profligate in failing to use the wealth of live material furnished by school incidents, children's activities, products of laboratory, workshop, and playground. If illus-

trations did not convince, enlighten, and entertain, makers of newspapers, magazines, and textbooks would save enough yearly to endow a national institute for the promotion of efficiency in public schools.

Of 375 recommendations made in the reports of the first ten cities, the subject distribution was as follows:

School property and equipment	84	Vacation schools	8
Modifications of curriculum ...	43	Promotion and school mortality	7
Schools or classes for defectives	24	School gardens	6
Professional progress of teachers	23	Text-book problems	5
Industrial education	19	Kindergartens	5
Medical supervision, examination, etc.	19	Methods of receiving and spending funds	5
Teachers' salaries	18	School aid to needy children ...	2
Truants or delinquents	14	More accurate census	1
School laws and board rules ...	14	Moral training	1
Closer correlation between parts of system	13	Free lectures	1
Classes for the "out of grade"	10	Physical education	1
Schools as social centers	9	Economy in supplies	1
		More visiting of schools by board	1
		Size and make-up of board	1
		Miscellaneous.....	40

If the foregoing recommendations were to be adopted at one time, or if they were to be debated at one time, what commotion would result! Some gravely indict present methods and equipment; all presume experience as their basis; all involve the expenditure of energy, and, with one or two exceptions, expenditure of money. It would cost approximately \$25,000,000 to carry out the recommendations made by Superintendent Maxwell of New York City, besides a radical change in the responsibilities of the health and educational departments. How worth while, therefore, a support from facts that will enlist lay understanding, sympathy, and coöperation; how dangerous, also, recommendations not justified by experience.

If recommendations were based upon definite information and discust with reference to such information, it would not be necessary to wait twenty-five or fifty years to grasp or reject the blessings tendered by these superintendents: school boards of five with an executive business agent and proper

accounting methods; no more waste of supplies; annual school census; use of dwelling houses for overflow registration; purchase of sites, and construction of buildings according to a comprehensive plan, in anticipation of city growth; sanitary buildings only; heliostats and trained janitors; dressing-rooms, dispensaries, physical examination rooms and instruments, lunchrooms, kitchens, baths, exhibition rooms, photographic darkrooms, domestic science rooms, attendance offices for issuing work certificates, sanitary drinking fountains, telephones to save the attendance officers' time, ample schoolyards, athletic fields, playgrounds, and apparatus. All districts would have school gardens, vacation schools, night schools, and buildings opened for neighborhood clubs and entertainments. Every school would have its parents' association and coöperative relations with labor unions, public libraries, relief agencies, chambers of commerce and manufactures. Teachers would receive equal pay for equal work; would not draw pay when absent; would be compelled to take courses for their advancement; would be periodically tested, and, if found inefficient, would be either dropt or pensioned. All children would be protected from contagious and removable defects; nurses would explain defects to parents; laws would compel operation or better nourishment when necessary. Special schools or special classes would be started for the deaf, crippled, blind, paralytic; while the backward would be studied and advanced. Foreigners would be taught civics; girls, domestic science; boys and girls would be given industrial and commercial training; and the curriculum for elementary schools and high schools would be absolutely made over. Police courts would attend to truant cases with interest in the child's education. Greater attention would be given to school hygiene and moral instruction. Principals and teachers would be alert to recognize physical defects, and would hold frequent conferences so that upper and lower grades, elementary and higher schools, would work for a single plan; the curriculum would fit for life as well as college; physiological, not chronological, age would determine the promotion to secondary schools. School mortality and promotion would be studied, the elementary course shortened, and the shorter day recognized as the normal day

for younger pupils. Promotion would be by subject and whenever the child is ready, and not when his fellows are ready, or when a majority of subjects are past.

From the seventy-two reports analyzed 3,500 facts were scheduled, not including the financial items. Had each report contained all items, there would have been a total of 252,000; in fact, there were only 13,234. Not a single item appeared under the same name in all reports, nor did one appear in all of the reports for the first ten cities. The following table gives for these cities a consolidated statement showing for nine different subjects the total facts reported by all cities, the number by each city and its proportion of total possibilities—assuming similar treatment.

LACK OF UNIFORMITY AND COMPLETENESS IN CITY REPORTS

Consolidated Statement of Number of Facts Reported by Ten Cities

TEN LARGE CITIES	Population and Attendance	Promotion and School Mortality	Truancy	Medical Inspection	Special School for Defectives	Miscellaneous Matters in School Reports	Volunteer Aid of Public Education	School Plant and Equipment	Organization and Staff	TOTAL
<i>Total separate facts...</i>	1,664	324	505	100	124	67	46	158	60	3,048
New York	383	157	260	23	11	16	18	63	24	955
Cleveland	133	2	82	31	25	8	6	61	19	367
St. Louis	476	21	45	0	26	22	2	49	15	656
Philadelphia ..	9	1	0	0	1	0	0	20	0	31
Buffalo	374	58	82	0	0	0	2	34	20	579
Boston	176	32	1	39	12	25	0	26	23	334
Baltimore	211	18	11	2	4	9	2	44	21	322
Pittsburgh	69	4	0	0	0	8	7	13	13	114
Chicago	192	32	50	1	53	6	5	28	19	386
Cincinnati	169	55	39	33	27	16	11	32	23	405
Totals Checked	2,192	380	570	129	159	119	53	370	177	4,149
<i>Total Possibilities</i>	16,640	3,240	5,050	1,000	1,240	670	460	1,580	600	30,480
Totals Checked Omitting Philadelphia	2,183	379	570	129	158	119	53	350	177	4,118
<i>Total Possibilities Omitting Philadelphia....</i>	14,976	2,007	4,545	900	1,116	603	414	1,422	540	27,423

Reports as they are disappoint educators. In 1908, as in 1868, when the National Education Association began to deplore their poverty of helpfulness, school reports cover different periods, are not complete, use dissimilar language, and are not uniform, city with city, district with district, nor school with school within a city. Two attendance officers working side by side in Minneapolis or Utica answer different questions. Per capita in Chicago includes all costs. Many cities give no per capita. New York's per capita includes only part of the cost, and furnishes occasion every year for a squabble between the Normal College president, the City College president, and the city superintendent of schools about three per capitās made up of different elements. Superintendent Snyder, of Jersey City, writes: "All who have anything to do with comparison and school statistics appreciate the danger of mistake in making these comparisons, because items that have the same names in different cities have so many different meanings." In spite of progress made in state reports, Superintendent Morrison of New Hampshire writes: "I am convinced that not a few otherwise scholarly studies have been made and results published which are almost wholly vitiated by lack of uniformity. . . . Average attendance means one thing in Massachusetts and another thing in other parts of the country." Professor David S. Snedden declares in *School reports and school efficiency*, that "the majority of reports illustrate a striking phase of inefficiency in American municipal government," because they "fail conspicuously to provide statistical information either to the layman or to the administrator." Commissioner Brown of the United States Bureau of Education, said of that appeal for adequate reports: "I am very glad that this book has been written and published, and am convinced that we are to find ways by which the public school statistics in this country may be made more directly serviceable in the improvement of the schools."

School reports as they are serve neither critics nor defenders of present tendencies in popular education. A well-known writer, who "went honestly to condemn" the public

schools, and "came back to explain and praise," says: "Nor is there a more misrepresented and misunderstood subject in America than this question of public schools." Yet he tries to shatter misrepresentation without reference to any school report, trusting to the small number of school facts which he is able to see with his own eyes. President Eliot condemns large school boards, but does not seek proof in school reports. Superintendent Morris of Covington, Ky., laments "the dense ignorance of the average boy of the present day when he leaves school and applies for work;" neither he nor others furnish proof nor disproof. Theories come and go, experiments are made, curriculums are changed, but seldom is a school report quoted to justify an opinion or an innovation.

Public officials do not use school reports. Mayors, governors, and presidents love to address meetings of educators; yet, judging from their executive treatment of school budgets, and their tardy recognition of school problems, they have drawn little knowledge or inspiration from school reports. Can you imagine a national conference at the White House to consider the conservation of our educational resources?

Teachers do not look to school reports for help. Where, outside of Teachers College, Columbia University, is there, in the United States, a school for teachers that undertakes to train the educators of the future to prepare adequate and clear statements of school experience, or even to read school reports? In some instances, judging from workmanship and content, it is doubtful if the authors themselves have critically examined their products.

Questions of local policy and taxation are seldom settled with reference to facts presented in school reports. New York's Charter Revision Commission has not thought it strange or inefficient to have recommended changes in the school charter without reading school reports. Not only is it not expected of New York school trustees that they themselves read the reports addrest to them, but a leading paper recently said that a new trustee was eminently fitted to tell what the schools need, "because he went thru the public

school himself." How reports, when used, may influence local policy is illustrated in New York, whose fiscal officers have recently, without discredit to themselves, cut the educational budget from \$33,000,000 to \$27,500,000 because special reports to the budget committee showed: that year after year the Board of Education, in its estimates, had been overstating by hundreds of thousands of dollars the amount needed for additional teachers; that funds had been diverted contrary to written and verbal pledges; that money given for elementary schools had been used for other purposes; that of \$18,000 given for additional attendance officers, only \$600 was used for that purpose; that \$7,000 given to increase particular clerical salaries had been distributed among a larger number late in the year so as to effect an annual salary increase of \$20,000; that money was asked for rent of a building in 1909 which had not been used since 1907; that money given for school kitchens, etc., had been used for other purposes; that it was costing from three to five times as much per pupil or per room for repairs of furniture and pianos, as well as of buildings, in the Bronx and Queens as in Brooklyn and Manhattan. When given a chance at the taxpayers' hearing to defend their estimates, school officers were without data to justify a protest. The only demurrer entered was by a volunteer body, ineffective because both uninformed and misinformed.

Medical supervision, examination, inspection are discust by forty reports. By 1907 the physical welfare of school children was of national interest. Grave questions of state policy are here involved: State socialism, public health, school curriculum, physical education, school hygiene, school morals, school budget. Yet little can be learned from the regular reports of ten cities with an enrollment of 1,500,000, and a probable 900,000 needing attention to eyes, teeth, breathing, nourishment, etc. In 1905 Superintendent Maxwell had proposed at St. Louis the giving of free meals, and had protested against forcing free instruction upon children whose undernourished bodies made them unable to profit from such instruction. Robert Hunter's *Poverty*, John Spargo's *Bitter*

cry of the children, Chicago's Bureau of Child Study, and the Massachusetts state medical inspection law had stimulated press comment. The New York Committee on Physical Welfare of School Children had completed its first year of research and educational work. Altho New York had furnished inspiration to other cities thru magazines and press articles, the school report shows not a statement of fact, not a table of work done. Boston reports 39 of 100 facts given in ten reports, but omits the number of schools where examinations were made, the number of children examined, excluded, needing treatment, treated, cured. Chicago and Baltimore mention medical inspection, but do not report their experience. The New York report charges the health department with inefficiency in the examination of school children for physical defects, and declares that medical supervision will never work successfully until taken from the department of health and lodged in the department of education. Legislation is recommended to punish parents who fail to attend to defective children. Altho the department of health had a complete record of children examined and found defective, the school superintendent gives no facts; altho tests had proved that parents would act if shown why children's school work was hindered by physical defects, these tests were not quoted. Obviously, it makes all the difference in the world to the success of medical supervision whether the state must send a nurse or a police summons to homes. The Bureau of Municipal Research found that parents of 96 per cent. of 1,400 children in three different districts of New York City promised to act promptly when told the reason for acting, while 81 per cent. did act at once; and the health department, alleged to be incorrigible, when confronted with evidence of its inefficiency, established a bureau of child hygiene with a program bound to succeed if school officials coöperate and publish results.

Failure to win promotion and school mortality are worrying educators. To remedy these evils, the National Education Association advocates a simplified curriculum. Commissioner Draper, of New York State, declares that school

records prove the necessity for industrial and vocational training; others advocate promotion by subject and flexible grading. The children have been in school; they have been counted; yet school reports throw very little light upon the subject. The ten largest cities give 324 different facts; only one attempts to give reasons for dropping out. A few reports try to explain why children drop out of one or more grades of high school; but why children drop out of elementary grades, why they never go into the fifth, sixth, or seventh grade, or into high school, we can not learn. While many superintendents are ready to condemn the present curriculum and to adopt changes, their reports give no fact basis to justify remedies because present deficiencies are neither diagnosed nor proved. The superintendent of Birmingham records with surprise that the introduction of manual training does not seem to have stopt school mortality. The records of New York, not applied to this particular problem, show that high schools where commercial and industrial training are given, do not keep their pupils better than other schools having classical training. When the Detroit superintendent talks of first-year pupils dropping out, he says: "Twenty-five because of illness; four because of illness in the family; two because of failing sight; forty-one because of work; six transferred; ten left the city; nine were indifferent to school; one took up music; for twenty-three, causes unknown." Yonkers has a table that shows the number who entered, the number left, the number completing eight terms of work or more, and the number completing from none to seven terms' work. The latest statement of the New York superintendent on this subject is in the report for 1906, and contains no facts but depends upon *undoubtedly, probably, generally, approximately, in my judgment, a few.*

Speaking of school mortality, several cities present facts relative to the mortality of school children. Allegheny gives by districts the number of pupils who died during the year; Cincinnati, the name, age, and cause of death; Columbus, the number of causes and deaths by months; Trenton, the number of deaths, causes, and ages by schools. There is reason to

question the accuracy and completeness of these reports. No one knows how much of the gap between average membership and total net membership is due to sickness or to death. Ought the relation between school and pupil be such that a child can die and be marked as an absentee or be sick and marked as a truant, or that preventable diseases can tax school funds by hundreds of thousands of dollars annually without the schools themselves notifying their communities of such cost?

Truancy and absence furnish illustration of all the strong and weak points of school reporting. New York leads with 260 facts, more than three times the number given by any other school, altho the first ten cities give 505 facts. Even these fail to answer many important questions. A few of thirty new facts reported for New York by Associate Superintendent E. B. Shallow throw light upon the possibility of strengthening reports: Number of cases of truancy reinvestigated, 5,867; number returned to school, 12,755; number due to neglect of parents, 2,771; number of cases of non-attendance due to indifference of parents, to poverty, to sickness, to temporary necessity; number of children placed on probation by district superintendents after hearing of charges of truancy or incorrigibility; number of both classes who improve under probation; number of parents fined, 161; parents imprisoned, 33; number placed on probation by children's court; suspended incorrigibles. Springfield gives by schools the individual truants, the number of truants, the days of truancy, the prosecutions of habitual truants, the number committed to truancy schools and cases pending. Springfield and New Haven give half-days of truancy. Providence gives ages of truants and results of prosecutions. One can not learn for the different cities when the truant officer is notified that the child needs attention, or in how many cases the name is dropped from the list because "an undesirable citizen." Kansas City distinguishes temporary absentees and cases having from one to nine investigations, giving, also, by schools, the number of cases and investigations. The New York report states that part-time pupils are inclined to play truant, a fact fre-

quently urged against the Denver system of the shorter day; yet in 1906-1907 part-time pupils, constituting more than 14 per cent. of the average enrollment for elementary schools, furnish but 12.7 per cent. of the truants.

Why is it that school reports are still so unsatisfactory? Because we have not expected enough from them; secondly, because it has been made no one's business to keep alive between conventions and between articles the interest there expressed,—to applaud the efficient and segregate the backward. When committees were appointed, they worked at odd times without funds for collecting evidence or circulating conclusions. National commissioners and state commissioners have been content to publish reports that they knew were lacking in uniformity, completeness, and accuracy. More important, however, are reasons inherent in the mental attitude of educators which account for the delay in securing action where there has been nominal agreement: (1) They have urged each other to prepare statements for the sake of fellow educators; (2) they have talked too much of uniformity and too little of accuracy, completeness, and significance—uniformity of defects can never help; (3) they have not seen that they can not get proper reports unless they employ records to tell currently their story; (4) they have not wanted to test their own efficiency or the soundness of their methods.

Chief of these reasons for inadequate reporting is the last. What one can learn from one's colleagues is relatively little compared with what one can learn from oneself by applying efficiency tests and asking one's community to apply such tests. The gap between what one tries and what one does is more important than the gap between one's own attempt and another's attempt. Success in modern business depends upon self-analysis, as well as upon study of others. The first reason for school reports is to learn whether the reporter himself is measuring up to the requirements and opportunities of his office. The measurer should be the public, for whose intelligence regarding school policy and school facts too little concern has been shown. What hope is there for democracy if its emblem, the public school, is not managed on democratic

lines? If the public is to administer its own schools, it must be given current knowledge of results, including failures. Citizen judgment can never be based upon intelligence so long as every question is treated with contempt and regarded as reactionary criticism of free education, or so long as taxpayers are expected to "stand and deliver," and blindly to accept as sound any and every plan for spending school money and school energy.

If citizen interest and intelligence are necessary; if the sacredness of the teaching profession is due to its product, not its field; if there is a limit to money required by schools; if the public may be led to cooperate by information, as well as by cajolery or intrigue; if the title "trustee" does not at once enable citizen directors to sense school needs and school results that as taxpayers they are unable to see; if admission of error will promote education, the potential value of school reports is inestimable. If, fifty years ago, it had been suggested that, in absence of proof to the contrary, teachers and superintendents might be sailing under false colors, besides adding to local taxes and their own labors, it is hardly likely that progress in school administration would have been so tardy. If, for ten years, taxpayers had been told by educators that they should look for proof, they would have forced, long ago, the reforms that educators are unanimous in desiring.

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II

IS MENTAL TRAINING A MYTH? ¹

I am sure that you have all heard the most recent theory of classical scholarship with regard to the real or mythical character of Homer. It is, you remember, that Homer is a myth, that the Iliad was not written by him, but by another man of the same name. It is in very much the same spirit, I fear, and with very much the same result, that I enter upon the attempt to provoke in your minds a discussion of the theory of mental training, or formal discipline. My thesis, in a word, is this: "The theory of mental training, the old pre-supposition of our educational systems, is false, but its lineal descendant of the present generation is true, and that descendant rightly bears the name of its reverend ancestor."

It is rather a pleasant task for a layman to do what he can in defense of so old and worthy a tradition as that of mental training, for whether true or false, it has done much for the theory and practise of our education. It was formulated not later than the Greeks, it was taught thruout the entire classic tradition, it has been the common dogma of educational science until the present day, it is advocated by college presidents and Committees of Ten; if we accept their own words, it is practised by many of those who declare themselves its enemies. In a word, it is a respectable old theory, perhaps even a sacred one; it has played its part, and done its work well; it is worthy of such gratitude as we may care to offer. So, at least, it appears to the lay mind, for I have observed that however eager we may be to press on to the discovery of new truths and the destruction of old dogmas in our own academic work, most of us are impatient and distressed when

¹ A paper read before the New England Association of Colleges and Preparatory Schools at Boston University on October 9, 1908.

the workers in other fields direct their attacks upon those ancient structures in which we have housed our uncritical beliefs and prejudices. As a layman, then, speaking to students and practitioners of educational theory, may I come before you to stir up discussion by saying a good word for the old theory of formal discipline, and if it be no longer among us to receive the praise, then let the praise fall at the door of that member of the family who today lays rightful claim to the ancestral place among educational beliefs.

As one reads over the literature of the discussion, the most satisfactory statements of the position are found in the illustrations rather than in the technical definitions. This may, of course, be due to the layness of one's own mind, but to the lay mind, at least, it indicates that the discussion is still in its preliminary stages. The fact is that the critics of the theory are applying in the educational field a psychological point of view which has not yet, even in its own field, been brought to definiteness and clearness; and, on the other hand, the theory of mental training, formulated centuries ago, has for the most part received expression from men not cognizant of, or, at least, directly concerned with, the recent changes in psychological science—from college presidents, for example, and from other men whose business it is to represent before the public the aims and achievements of school and college. Now, it is possible, of course, that the new view is the true one, and that the college presidents quite unintentionally are misleading their hearers. It may be, for example, that President Woodrow Wilson is mistaken when he says: "We speak of the 'disciplinary' studies . . . having in our thought the mathematics of arithmetic, elementary algebra, and geometry, the Greek-Latin texts and grammars, the elements of English and of French or German. . . . The mind takes fiber, facility, strength, adaptability, certainty of touch from handling them, when the teacher knows his art and their power. The college . . . should give . . . elasticity of faculty and breadth of vision, so that they shall have a surplus of mind to expend. . . ."

So, too, President Timothy Dwight of Yale University may have been wrong when he said of college education,

"Such an education is the best means of developing thought power in a young man, and making him a thinking man of cultured mind." It must be admitted that the statements have something of the ring of the discredited and outworn psychology of faculties rather than of that functional science which is claiming the field today.

But, personally, I am of the opinion that the difficulty is only one of words. I am inclined to think that the college presidents do know what they are driving at, even tho, strange as it may seem, they are not able to express it very happily. And if this be so, we may well take upon ourselves the benevolent task of putting words into their mouths. And, at the same time, we may suggest to their critics that they, too, have as yet failed to reach a clearness of statement which would justify the throwing of stones at the windows of their predecessors and present rulers. In a word, what a lay mind like my own would like to do is to reduce the two conflicting theories to the terms of a common point of view so that, face to face and on the same footing, we may fairly determine to which of them belongs the victory in the conflict which they are waging.

To begin, then, with illustrations, we are told that the theory of mental training is a "gymnastic" theory of mind. It is a notion drawn from analogy with the body. Just as the arm may, by exercise, develop strength which may then be used for many purposes, such as throwing a ball, wielding a pen, holding a plow, so the mind and its various faculties may, by proper training, be increased in power, which may then be expended wherever demand may call. For example, by exercising the memory in nonsense syllables or Latin verse, one may improve the memorizing power in general; by training the observation in the laboratory, one may so develop the capacity for sense-discrimination that in every field perception will be keener and more exact. In short, as the mind has many faculties, each doing its own part of the mental toil, each of these may be strengthened thru exercise, and by a proper course of study all of them may be so developed that, to quote Chancellor MacCracken, the student "will pos-

sess a better disciplined mind for whatever work of life he may turn his attention to."

Now, against this theory, two lines of argument have been advanced: the first theoretical, a matter of definition, and the second experimental, a matter of fact. The argument from definition has challenged the description of the mind contained in the theory of mental training as given above. It has criticized the division of the mind into faculties, and has shown that division to be absurd. Upon that point there can be no further question, nor need there be, so far as the notion of formal discipline is concerned. It has also challenged the analogy between mind and body implied in the notions of exercise, practise, gymnastic training, and has raised the query whether the mind is really the sort of thing that can be trained and practised. This question we must keep before us as essential to the controversy. On the side of fact, Professor William James, whose hand has gone early and deep into most of the stirrings of the philosophical caldron during the last twenty-five years, has here, too, had a leading part in the melting down of conventional and uncritical dogma. Experimenting upon memory processes, he seemed to find little improvement in grasp of one kind of material as a result of memorizing another, and so he has stated the general question, How far is it experimentally true that exercise in one sort of mental activity gives facility and power in other activities more or less closely akin to the first?

With regard to the question of fact much valuable experimentation has been carried on in the psychological laboratories and the schools during the progress of the discussion. The question being how far one activity of the mind is influenced by the carrying on of other activities, the answers might *a priori* be expected to range anywhere from the extreme view of formal discipline on the one hand to the equally extreme statement of psychological atomism on the other. According to the former, the mind may, by the exercise of certain general powers, assume immediate and complete command over great masses of concrete functions. According to the latter, each activity of the mind is so separate and in-

dependent that only by its own exercise with all its distinctive peculiarities and limitations can it be improved in efficiency and ease. The former view has been so often made ridiculous by the overstatement of its opponents that I think one may be pardoned for retaliation when opportunity presents itself.

What will you say of a theory that the training of the mind is so specific that each particular act gives facility only for the performing again of that same act just as it was before? Think of learning to drive a nail with a yellow hammer, and then realize your helplessness if, in time of need, you should borrow your neighbor's hammer and find it painted red. Nay, further think of learning to use a hammer at all if at each stroke the nail has gone further into the wood, and the sun has gone lower in the sky, and the temperature of your body has risen from the exercise, and, in fact, everything on earth and under the earth has changed so far as to give to each stroke a new particularity all its own, and thus has cut it off from all possibility of influence upon or influence from its fellows. No one, so far as I know, maintains a theory such as this, but, on the other hand, no one, so far as I know, maintains a theory of the exercise of the mind in general as giving immediate control of every concrete situation in life. The truth lies somewhere between the two, and just where it lies is matter of fact to be determined by factual investigation so far as may be.

The results of the experimental inquiries thus far have received their latest summarization in the papers of Professors Angell, Pillsbury, and Judd, published in the *EDUCATIONAL REVIEW*, in June of last year. According to these writers, one may say that in practically all the functions open to statistical investigation the influence of practise in one function upon certain others has been established to a degree worthy of the attention of the student of education. For example, with regard to that memory problem to which Professor James first called attention, Professor Pillsbury declares that the investigations seem to leave little doubt that rote memory can be improved by practise, and that the same is true of logical memory so far as can be determined. Pro-

fessor Judd, after an account of other inquiries, sums up the situation by the statement, "These facts certainly justify the statement that mental functions are interrelated and interdependent in the most manifold ways. Sometimes the training of an attitude aids the positive development of certain other attitudes. Sometimes, one function interferes with other functions. Above all stands the fact that every new experience changes the individual's capacity for new experiences." If these are fair summaries of the results of the investigations, then I think one may safely say that, as yet, the theory of formal discipline is not experimentally disproven.

In the field of definition the first task of those who take the new point of view is that of formulating a principle other than that of formal discipline in which the facts thus far established shall be properly recognized. Almost without exception this has been accomplished by some variation of the formula of Professor Thorndike, "The answer which I shall try to defend is that a change in one function alters any other only in so far as the two functions have as factors identical elements." But if one ask for the precise meaning of this term "identical" or "common elements," it must be said frankly that at this point little seems to have been accomplished. Professor Thorndike tells us that he means by identical elements "mental processes which have the same cell action in the brain as their physical correlate." But this definition can hardly be of immediate service to the student of education, and apart from this attempt at definition we are given only lists of common elements such as methods, habits of attention, ideals, attitudes of will, and the like, all of which are significant, but no one of which gives us an answer to the question, "What do we mean by the 'common element'?" as employed in the theory in question. The simple fact is that at this point the new theory has not yet reached the stage of clear formulation; it is still in process of development. In short, while psychological experiment and theory have established as a good tentative hypothesis this notion of the common element, experiment has not yet proceeded far enough to carry it beyond the hypothetical stage,

nor has the formulation been made so clear and definite as to furnish a secure basis for attack on other theories which have some measure of scientific respectability.

In this situation, it is the primary purpose of this paper to urge that, in our search for the "common element," we turn from the field of psychology into that of another empirical science which deals with consciousness,—I mean the science of logic. And, in justification of this procedure, may I suggest that it was from the point of view of logic, and not of psychology, that the doctrine of formal discipline was first stated and maintained? The very term formal discipline gives evidence of its origin, indicating a point of view far removed from that of the psychologist, and it may be that the theory first formulated by logic still retains a significance from the standpoint of that science. At any rate, I venture to offer as a subject for this evening's discussion the following thesis: "For the empirical science of logic the term form, as applied to our intellectual processes, indicates a common element, or a series of common elements, in those processes, which makes the theory of formal discipline at least intelligible and apparently tenable as a doctrine of intellectual training." In other words, formal training is discipline in certain discoverable forms of intellectual activity. It does not imply the bad psychology of the faculties; it does imply the thoroly sound and respectable distinction of form and content which is made by the logician.

Now, I know that thus to flaunt logic in the face of the psychologist and his disciples is, in these days, to invite ridicule and gentle intolerance from one's adversaries. Year after year I have the pleasure of seeing a definition of the philosophical sciences frame itself in the minds of an elementary class as they acquire familiarity with current literature of the type represented by Professor Karl Pearson. And the definition is this: "Originally all knowledge was a confused mass of popular and uncritical opinions; from this mass there have emerged separate fragments which have reached clearness of expression and accuracy of method; these are the sciences; that which is still left of the original chaos is phi-

losophy." Such a definition coming from uncritical minds is thoroly typical of a great amount of the superficial thinking of the time. My impression is that it has found a foothold even within the field of education, for even here I have seen the term philosophical applied to a method as a term of reproach for lack of scientific accuracy. But it is the secondary thesis of this paper to insist that for the student of education the philosophical sciences, especially those of logic, ethics, and esthetics, are essential. With a brave heart, therefore, as the advocate of a cause, I venture to ask you to seek in the field of logic those common elements of intellectual process which the logician calls its forms.

The distinction between form and content on which the science of logic rests is not an easy one to express. Since the doctrine of formal discipline was first stated the concept of form has been shaped and reshaped by many a generation of thinkers, and as this has been done, logic has gone thru transformations quite as radical as that of psychology from its earlier to its later stage. Even now the presuppositions of the science are being questioned and tested by the school of Pragmatists, and the end of that controversy is not yet. But meanwhile, the distinction of form and content seems to me to remain as an essential concept which thru long examination has been brought to a relatively high degree of definiteness and usefulness.

The distinction is that of material to be arranged (the content) and the way in which it is arranged (the form). This does not mean, of course, that first we have material which has no form, no arrangement, and thereupon we take it and put it into relationships. It means, rather, that in every actual object of experience we can and must for purposes of description separate in thought the two elements of the content and the form. Thus if I place these pieces of paper in an ordered arrangement and number them 1, 2, 3, 4, 5,—then the papers are for me a certain content, a material, while the numerical order is the form in which I now place them. Or, again, if a man who is building a boat takes wood and nails, paint and pitch, these are for him the materials, the content,

to be used; while, on the other hand, the fitting and joining of the parts, the designing, the building, the finishing, all these are processes of giving to the material a form, that structure and model after which the builder of the boat must seek. Or, again, if I examine a tree I find not only leaf and branch and trunk, each with its own constituent parts, but each of these stands in definite relations to all the others; and, further, as the process of growth goes on, not only is there addition of new material and casting off of old, but there are also those transformations of inner and external relationship which are the form, the very manner of its living.

Now, it is in this sense of the term that the student of logic examining our mental activities attempts a classification of their formal elements, their similarities of procedure. His purpose is to arrange them in a diverging series leading from the most fundamental and universal down thru its sub-forms, and the sub-forms of these, which step by step become less extensive in their scope, until we approach as near as we may to the particular modes of concrete thinking, with all their peculiarities and uniquenesses. The results of this attempt are to be found in those lists of categories which from Aristotle down have held a central place among the achievements of the logicians. It is not my purpose at this time to suggest a list of the categories, but I should like to mention two or three of them for the sake of giving point to the thesis that formal discipline is the practise of the mind in certain forms or methods of thinking which are "common elements" in wide ranges of our experience.

The most fundamental of the categories is that which has long been exprest as the Law of Contradiction, but is now usually stated in terms of system, coherence, organization. It is a generalization of the observed fact that the mind, wherever and however it thinks, is always striving after order, is seeking to make systematic a content which has been thus far relatively chaotic and incoherent. It is a statement of the fact that you and I, as our daily life goes on, are thinking multitudes of thoughts which, upon examination, turn out to be contradictory of each other, and which, there-

fore, must be so modified that they may dwell together in the same thought-system. It is an expression of the principle that our various judgments and descriptions of the world are so related and interrelated that no one of them can be regarded as finally true until it has been shown to be consistent with every other judgment of fact made by the same mind about the same world. From this point of view, then, the one fundamental form of mental activity, the one "common element" in all mental procedure is the making of judgments consistent with one another, the constructing of a system of judgments within which each of them may find a proper place. In a word, it is the eradication of inconsistency, the establishing of order.

An excellent illustration of this demand for formal unity was furnished me in my own experience during the past summer. Sitting day by day looking across Long Island Sound from a point on the Connecticut shore, I had in some way or other gotten the notion that my gaze was directed toward the north; from this it followed as a matter of direct inference that Providence lay on my right hand and New York on my left. It is true that the notion also required the revision of certain other ideas about the rising of the sun and the going down of the same, but I have not, as a matter of fact, had much interest in the rising of the sun, nor, so far as points of the compass are concerned, in its setting either. And so these obvious difficulties failed to bring my imagination into line with the descriptions which I can remember as given in my old school geography. When, however, it became necessary for me to start for Providence other considerations appeared. Going to the station as I did, facing away from the water, I fully intended to take a train toward the left, but fortunately, station-master and brakemen intervened and quite contrary to my own imagining I was led and carried to the city and the college of my search. But not even here were my troubles ended, for during the four different journeys which I have taken along the line during the summer I have spent hours, I am sure, in trying to determine as a matter of imagination, on which side of the line the station house at New London lies, whether on your right or you left hand

as you approach it from New Haven. The shock of finding it where it ought not to be gives one a feeling of turned-roundness that no one, I think, would willingly encounter. It is the shock of the failure of one's thinking. It means that one has not succeeded in bringing one's mental content into order. The judgment "the station will appear on the left" and the perceptual experience "there it is on the right" are left facing each other in such flat and blank contradiction that one feels either that he is a fool, or that, with Alice, he has wandered thru the looking-glass to the region where the laws of logic no longer apply.

If now it be asked what are some of the sub-forms, the less fundamental modes of relating contents which the mind employs, it should be noted that one of them has been already given—the form of space—of position, direction, and distance. The space relations do not apply to all the objects of our experience, nor do they exhaust all the relationships of those objects to which they do apply, but they are none the less among the most significant of the methods which the mind uses in its work. Other forms whose importance for our thinking are equally obvious are the establishing of causal relationships, which may be carried on thruout the entire field of natural phenomena, the category of likeness and difference which finds expression wherever the activities of comparison and discrimination appear. Somewhat different in type are the activities of representation in terms of written and spoken language, including the language of number upon which our sciences depend for complexity and breadth of view, as well as for accuracy of statement. These activities of comparing and discriminating, of establishing causal and spatial relations, of representing our sensuous content in the various symbolisms of language, all these are typical instances of the mind's activity as it constructs and systematizes its world. As such, each of them gives us a certain common element of "form," which will be found in wide ranges of mental activity; each of them may be developed and trained as a distinctive mode of thinking. If now we may state the doctrine of formal discipline in the terms which we have tried to define, it would run somewhat as follows: It is one of the

tasks of education to so train the mind that it may do well the work of thinking. In order to accomplish this, it must select those kinds of mental activity which seem most fundamental and important for the life of the student. It must then make such selection of studies and must provide such a teacher that the student practised in these forms of thinking shall be made ready to use them as well as possible in the new situations which are his opportunities for achievement. In explanation of this statement, I should like to offer a few words of interpretation and restriction.

It has been said that formal discipline sets only one of the tasks of the educator for the reason that, obviously, the training of the mind in this sense is not all of education. There must be teaching of the will and of the emotions, as well as the merely mental processes. Quite as important, too, is the task of furnishing the mind with proper content, of giving it acquaintance with the world, of supplying it with facts, with interests, of giving it something to think about. It is a valid criticism of much of our moral teaching in the past that we have too often simply laid down the moral laws, or forms, "Thou shalt love thy neighbor," and have left our pupils in such ignorance, both of themselves and their neighbors, that their morality has expended itself in idle sentiment or in blundering stupidity. So, too, with regard to intellectual training. It seems to me that the wave of criticism against formal training as such is simply the result of that great inrush of new thought material from the natural sciences which has made us despise the thinking of those who, in an earlier time, had little of information upon which to employ their forming activities. But none the less, the formal side is essential, and it becomes more and more essential according as greater masses of material are thrust upon us to be rescued from incoherence and chaos.

Again, if the question be raised "What are the best studies for the training of the mind; ought we to study the classics or the sciences, fine arts or engineering?" I fear that I have no answer ready. I am persuaded, however, that far more important than the subject is the mind of the teacher. The one sure way to learn good thinking is to come into contact

with a mind which thinks well and to feel its influence. In the game of thinking, as in the games of the athletic field, one learns best by practise in fast company. And it is not, in my opinion, necessary, as is sometimes suggested, that the method of the teacher should find expression in conscious ideals which may be communicated as guiding principles to the student. Knowledge of the forms of logic is, alas, no guarantee of excellence in their use, just as acquaintance with the symbolism of mathematics is not always conjoined with accuracy and precision in the conduct of life.

With regard to the experimental inquiries into the problem in hand, it should be said that from the point of view here taken it does not follow that practise in a form of thinking in one set of contents must give at once equal facility in the same sort of thinking in another field. It does not follow that the college or college graduate is fully equipped, in virtue of his training, to build a ship, manage a caucus, teach a school, or rule a home. In these activities, as well as in all others in which men engage, it is necessary that the mind be well stored in addition to being well trained. For the carrying on of any pursuit, we need not only talent, native or acquired, but also information, interest, practise, before the work can be successfully done. Exercise in one function should not be expected, therefore, to give equal facility in the carrying on of another. Obviously it does not, and the degree of the difficulty of transfer is determined, not only by identity or differences in the formal elements, but also by differences and similarities in the contents as well. That such a position is in accordance with the results of investigations thus far will not, I think, be denied.

It is often asked, when words are not used in the senses which we have given them, "But are not the forms of thinking merely contents after all; does not the distinction of form and content break down, therefore, into the description of mental processes in terms of that which they contain?" To this we may answer, "Yes, the forms of thinking are mental contents in at least two legitimate senses: first, in that they are within the mind, are elements of the mental process; and, second, in that they can be stated in terms of principles and

appear as fully formed judgments or ideals, as, for example, in the causal law, "Given conditions are always followed by the same result." But neither of these uses of the term content is that which we have employed; ours is the abstract resolution of every intellectual process into its material and its form, and the double or triple use of the term content should not be allowed to plunge us into ambiguity.

The one word which sums up the theory of formal discipline is method, or, rather, methods. It is the theory that the mind can be trained to do well certain kinds of work, to follow successfully certain methods of procedure. It is, I think, what Mr. Thorndike, in spite of his hostility to the theory, has in mind when, summing up the results of his own work, he says: "The chief duty of serious students of the theory of education today is to form the habit of inductive study and learn the logic of statistics. Long after every statement in this book has been superseded by a truer one the method which it tries to illustrate will still be profitable, and the ideals of accuracy and honesty in statistical procedure by which I hope it has been guided will still be honored."

And, finally, may I insist that the doctrine of formal discipline, as so stated, has no connection whatever with the psychology of faculties. If there is one notion which would break down the conception of a system of formal modes of procedure, it is that of the mind as broken up into the separate minds of reasoning, observation, imagination, memory, and the rest. The advocates of formal discipline may blithely join forces with their opponents in consigning to oblivion a dogma which has perished from the earth and has left behind no one to perpetuate its name.

And so with reservation and explanation I offer you for discussion [tonight] an interpretation of the doctrine of formal discipline from the standpoint of the science of logic. Mental training does not seem to me by any means the whole of education, but, on the other hand, mental training is not, so far as I can see, a myth. It is a theory which has found lodging in many minds not given to mythical imaginings. It is a theory which, as one of the standard books in education seems to say, though a psychological absurdity, is yet ob-

viously true as an explanation of the facts of mental experience. It is a theory which is, at least, respectable, and, however it may appear from another point of view, from its own standpoint it seems to have a meaning.

I can not close this paper nor consider my task ended until I have at least stated for your consideration the secondary thesis which has been implicit thruout the discussion. It is this—that the students of educational theory seem to me to give relatively far too much attention to the descriptive work of psychology and far too little to the results of the normative sciences of ethics, esthetics, and logic. In his keen and lucid study of educational psychology Professor Thorndike draws just the distinction which I have in mind. At the beginning of the book, speaking from the standpoint of psychology he says: "The work of education is to make changes in human minds and bodies." And of the mind he says elsewhere (p. 30), "The mind is really but the sum total of an individual's feelings and acts, of the connections between outside events and its responses thereto, and of the possibilities of having such feelings, acts, and connections." In his closing chapter, however, after discussing the facts of the mental life from this point of view, he says, "A theory of education must decide two questions: (1) What ought people to be? (2) how shall we change them from what they are to what they ought to be?" With respect to the first of these questions Mr. Thorndike says, "The studies which have been made in this book have nothing to do with it." But it seems to me obvious that the question "What ought people to be?" is one which the student of education must keep in mind from the beginning to the end of his inquiry.

First he must do so for the very evident reason that if he is not simply to change his pupils, but to change them in the direction in which they ought to go, he must know the ideal in terms of which that direction is defined. And, secondly, just so soon as he takes the standpoint of that ideal, the normative standpoint, he will find that the descriptions of mind which are made from the factual point of view, are no longer adequate or true. Nowhere is

this more clearly shown than in the consideration of the unity of the mind which has been the constant theme of this paper. For Mr. Thorndike the mind is very properly a "sum total of an individual's feelings and acts," etc. For certain other students who take the descriptive attitude, it is possible to say: "We mean nothing more by the unity of the mind than that it is not divided into faculties. The term can be given no positive meaning whatever." But just so soon as we take the point of view of the mental processes as directed toward a goal, as doing well or ill a task which they have undertaken, the unity of the mind appears in a sense which is essential to the statement of the task of the educator. That unity consists in the fact that each thought, each idea, is not simply conjoined with its fellows in a common receptacle, but that each is demanding of the others that they be consistent with it if they are to be held true and valuable in the experience of an individual whose thoughts they are. From this point of view the self is not a sum total: it is a unity. Its unity is that upon every mental process within its experience there is laid the same demand that it take its place in a system, and that it submit to whatever transformations may be necessary for its membership in that system. In a word, the unity of the self is essentially a normative conception. In exactly the same way as one may run through a book and find simply words, may look at a picture and find only colors, may listen to an organ and hear only sounds, so may one run thru the life of the self and find simply experiences. But in no one of these cases have we taken the point of view which is most closely related to the concrete affairs of life, and in no one of them, therefore, have we included all the truth which is vital. The student of education must define his pupil not primarily from the factual point of view, but from the evaluative point of view. When he does so define he will discover an experience whose unity appears rather in its ideals than in its processes. In my opinion he will find a unitary self, the training of whose mental processes is not a myth.

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III

THE ONE THING NEEDFUL¹

The task of the teacher—be it in school or in college—is not an easy one. There are a set of unpleasantnesses peculiar to our profession, of which the most unpleasant is that, as a profession, we are subjected to more criticism, just and unjust, than any other trade, job, or profession has to endure. We school-teachers are criticized by our pupils, by their parents, by the citizens of our republic, by all the newspapers; indeed, by all those who think they can see a gap between their ideals of what we ought to be and our performance of our tasks. Like the ministers of the Gospel, we are always under fire from those we would serve, and in some sense, perhaps, we always deserve it.

But like no other profession, school and college teachers are also exposed continually to shots from the rear. Our profession suffers more from self-criticism than any other; more than in any other profession, except perhaps that of the artist, the humblest workers behold the glory of the ideal. We all see the hilltops of our aspiration, and we observe distinctly one another's distance therefrom. Teachers collected in convention suffer from special forms of depression, in addition to our chronic despondency. We exhibit a "Conventional Melancholy." It is brought on, or much increased, by such heart-searching exercises as we have had this afternoon.

The best of us—perhaps the best more than the worst of us—are prone to utter on these occasions somewhat despairing statements over the sad condition of the teaching world as it exists today. Just at present there seems to be an unusual abundance of such pessimistic views before the public.

¹ Presidential address delivered before the Association of Colleges and Preparatory Schools of the Middle States and Maryland, at Lancaster, Pa., on November 27, 1908.

In Professor Barrett Wendell's last book, for example, entitled *The privileged classes of America*, I find this impressive sentence: "There are few colleges of America in which we are not often confronted with bachelors of arts who are virtually uneducated." Or this, "All over the world, the traditional methods of education have been tried and found wanting." And here again, "From my point of view, the younger generation seem hardly educated at all."

In the presidential address of last year, President Woodrow Wilson made some statements of the same sort, viewing the matter from another angle. "I have had the experience [which I am sure is common to modern teachers] of feeling that I was bending all my efforts to do a thing which was not susceptible of being done, and that the teaching that I profest to do was as if done in a vacuum; as if done without a transmitting medium; as if done without an atmosphere in which the forces might be transmitted." Or this, "I wish to state these things, if need be, in an extravagant form, in order to have you realize that we are upon the eve of a period of reconstruction. I never attend any gathering of this kind [that is, a teachers' convention] that I do not hear the frankest admission that we are in search of the fundamental principles of the thing we are trying to do."

This view prevails with Mr. Abraham Flexner, in his recent book on the American college. He speaks as follows: "Our college students are just as lacking in spontaneous and disinterested intellectual activity, as in more strictly instrumental power and efficiency." Or this, "Our college students are, and, for the most part, emerge flighty, superficial, and immature, lacking, as a class, concentration, seriousness, and thoroness." The drift of his arguments, he thinks, establishes the proposition "that the very qualities which seem to secure the degree B.A., would secure a man's dismissal from any other business whatever."

It is small wonder that, bearing the burden and heat of the day and getting so bad a harvest, we school-teachers should sometimes grow faint and weary. The prospect does, at times, look dark. I myself received a letter recently from

a school-teacher in New York, a teacher who had been successful in every way, having done, perhaps, the best work in the city, and received much reward in the good-will and affection of her scholars. She was writing on business, but her pen, straying to the general discussion of the teacher's work and its reward, summed up her experiences as follows: "Sometimes, in the last few years, I have been made to feel; considering the tortures that are applied to me, that school-teaching might be characterized as General Sherman described war."

I am here tonight to deny the validity of all such statements and all such criticisms, long and short, if considered as serious attempts to assess the total value of American educational work of today. I am willing to accept them as suggestive propositions to open up our discussion of a topic I desire to introduce.

I do not believe we are going to destruction, but I do believe that "*Porro unum est necessarium.*" With us, as with the young man in the Bible, there is something necessary to perfection, which we do not now notably possess, in the American school life. With all our endeavors and success, there is something missing. I propose, as well as I can, to offer suggestions which may at once account for these animadversions of our critics, and do something on the other side, toward describing the better state of things we desire to see.

In the first place, there is a misunderstanding or two to clear up. School-teaching is not heaven, either to the teacher or learner. We should not try to make our schools too blissful. The unsuccessful effort to make heavenly schools will account for a good deal of the melancholy and despair which at times settles over us. The simple fact, hard to remember, as it seems, is this: that the world in which its teachers live and scholars work is a curious world of itself, full of odd geography; but it is neither hell nor heaven. It is true that many of our experiences as teachers give a certain plausibility to my friend's saying that school-teaching had some resemblance to the adventures of the Inferno; or, at least, we will confess that it suggests the classical Hades. I have often

thought, as I read the sixth book of the *Æneid*, that Vergil must have foreseen school-teaching. I know the wheel of Ixion; it suggests to me the routine in which I have spun round, Tuesday following Monday, Wednesday, Tuesday, and so on for twenty years. Catiline has abused our patience longer than he did that of Cicero; Homer has, as the Greek epigram says, supported more lives than ever the *Iliad* made the prey of dogs and birds. I know the stone of Sisyphus, rolled everlastingly up hill and everlastingly bounding down again. Has it ever happened to you to hear a pupil, after two years of algebra, inquire in a startled voice, "What is an 'unknown quantity'?" As for the banquets of Tantalus, we teachers have educational luxuries set forth by publishers of school-books and makers of committee-reports which evade our touch, as we grasp after them in vain.

School is not heaven; but school differs profoundly from any circle of any inferno. The world of school is, beyond all worlds, the place of hope; however crude and imperfect our present arrangements, however crude our processes, however unsatisfactory our results, however deeply condemned may be the young men who take our degrees and diplomas, there is no sense of speaking of despair. In the worst school that ever was known there is always a possibility—nay, even a probability—of improvement. Hope is the great commodity of all schools. Anything may happen in a school; even the imps of the pit may, in one hour, become angels of light; not only become so, but remain so. A boy may turn into anything, even into a man. The worst, yes, the worst possible system of education turned in the worst possible way, by the worst possible hands, has, on occasion, transformed itself, slowly or suddenly, into a thing of greater and greater beauty.

But if school is not heaven, nor hell, neither is it earth. The common blunder in judging the world of school and college, is to presume to judge this fluctuating, adoleseing mass by the fixt standards of the adult world. Such is the blunder of the critics above quoted. Men judge schools, schoolboys, and even schoolgirls, by the standards

of adult males. They do not recollect that our profession differs from all others in that its business is not transacted upon their earth at all. Our world may not be in heaven, but neither is it on *terra firma*. We live and work in the border land, the "never, never land," the limbo of the innocents. There lies the "bonny road that winds across the ferny brae" of youth. The school world is full of hope; it is not a land of attainment. School is a place of still unrealized ideals, of loyalties to the causes that cannot be described as lost, because they have never been won. Why should we judge these half-defined cloud lands by the standards of any old man, in this old world?

Such an answer I should make to most critics: such as I have quoted. Such are the feelings with which the American, the school-teacher, or the schoolboy himself is apt to answer all critics of his short-comings. Even parents, in one of their two moods, are indulgent to these arguments. As Professor Briggs very keenly says, "Many parents regard school and college as far less serious in its demands than business; a place of delightful irresponsibility, where a youth may disport himself before he is condemned to hard labor."

Possibly, however, we Americans tolerate childishness too long, and too much, in school and college. We let our children remain immature, under the influence of these feelings which I have described. Our critics may be right in this. American teachers may not be thoroly awake to the actual danger of the situation.

After all, more does go to the making of man than quick senses, or volatile attention, or the hopefulness and charm of childhood. If we have no more than that in our schools, we are not contributing our proper share to the maturing of the nation. To remind us of a better ideal, let me read to you President Wilson's description of the educated man, as he gave it at Haverford this month: "The nation needs not only men, in the vague and popular sense of that word—that is, men who have been taken from the narrow surroundings of somewhat simple houses, and who have gone thru the process of a sort of miniature world" (what I have just

called, of the unreal world) "such as the large college often is,—it needs trained and disciplined men, men who know, and who can think; men who can perceive and interpret, whose minds are accustomed to difficult tasks and questions, which can not be threaded except by minds used to processes and definite endeavor; men whose faculties are instruments of precision, and whose judgments are steady by knowledge. Such men it is not getting by the present processes of college life, and can not get them until that life is organized in a different spirit and for a different purpose." These are beautiful words, and, as we read them, we can not but appreciate more deeply the complexity of what we ought to do for education. One may doubt and despair if one turns his eyes too earnestly on this dazzling standard. When we contrast the elaborate finish of this ideal product with the intellectual crudity of the early stages of a boy's life, as we have them, few of us would venture to promise, by any process of our present schooling, to produce such beings as these.

Very few such men get born, tho, perhaps, more such men do appear in the college world than President Wilson will admit. He is such a man himself. He has, therefore, no right to say that such men are not produced at all by our educational processes. This fact must cheer us when we are overwhelmed at times by the sense of our high task. But this must urge us, also, to further exertion. What we have to do is to consider more carefully the long process of maturing, and to economize it more than we do. We must find better ways of helping the process of growth, in making less the stupidities of youth. We now multiply the children's experiences of life, we must also deepen them.

But we must think with patience of this process, if with hope of the result. It is our duty to advance the maturity of young Americans; yet, on the other hand, in the interests of this maturity, I should say to our critics and to my colleagues, we must stay our haste and make delays. This part of the teacher's duty is least understood by American parents, and the American community is impatient with us. Much criticism arises simply from undue impatience. But delay in

ripening is a very vital part of the ripening process. "Before the beginning of years there came to the making of man, time, with the gift of tears." And yet we talk to parents, and college presidents talk to us, as if some teachers' association, some day, would invent a process to eliminate patience and time; as if children could be matured, if we only knew how, in no time at all, as in Paradise.

I recollect hearing once of a process for maturing wine. The inventor had figured that contact with the air was the chemical cause of the ripening of wine. As contact could only occur at the surface, consequently, if any way could be found for multiplying the points of contact between the air and the surface of the liquid, the process must be shortened by that factor. His patent, or device, was to take the wine to the top of a shot tower, and spray it downward thru the air four hundred feet; whereby raw, new port must become fine old wine, in the space of about five minutes. Some of our schemes and systems for the economical ripening of youth seem to have the defects of this device, physically and psychologically.

All American life, American ideals, American practises, need the slow ripening of time. We must, therefore, ripen our educational processes by time, maturing the culture of those who control and plan them. We need a patient attendance, too, on the natural growth of our children. Moreover, our critics need patience in their estimation of our results. A good friend of mine, who sent me into the teaching profession thirty years ago, gave me that watchword as the result of his own successful experience: "You will need patience every day," said he; "you will need courage once a month." I have needed more patience, and less courage, than that. We all of us have courage enough in challenging the difficulties of our educational task; probably we none of us have patience enough with ourselves and our institutions.

But the unrest of our generation of which I speak, is, as a sign of the times, not to be dismissed with a mere recommendation of patience. What does it mean, that for a generation, as President Wilson said to us last year, "we have

been passing thru a period when everything seems in the process of dissolution"? When there is such a universal dispersion of every ancient aspect and conception of our world, there must be a cause for it. If the new Renaissance is due, and perhaps overdue, patience alone will not produce it, There must be something more looked for to save us.

The one thing needful, which patience alone will not bring, seems to me to be a better attitude of mind toward work. If one looks more carefully into the mass of criticism of our processes of which I am speaking, one feels that they generally reduce to mistrust of the attitude of mind toward work prevailing among teachers or students, or both. As President Wilson said, we are in search of fundamental principles of the thing we are trying to do, and we must be on the eve of a period of reconstruction. Now there is nothing more fundamental than the attitude of mind with which scholars and teachers attack their common task. It is our attitude toward work we should reconstruct. This is most fundamental.

An attitude of mind may determine not only the choice we make among various ideals of work, but success and failure in reaching them. A new attitude of mind has before now brought about astonishing changes on the face of history. The Crusades, and all their vast consequences, were brought about by an attitude of mind about the Holy Sepulchre. The beliefs and the hopes which accompanied them wrought out their fundamental changes in Europe and Asia, before they died away. The Reformation was, in the last analysis, a new attitude of mind in European Christianity. Renaissances always spring from intellectual changes, often in a comparatively small class of minds. The great philosophy of evolution which has transformed, and is transforming, the life of the twentieth century, was created by a scientific attitude of mind working out its conclusions in a few laboratories and libraries.

In our own profession, the introduction of the elective system was due to a change of mind among a few teachers. All the patient, vigorous work involved in the establishment of the elective system in the educational institutions of this

country during the last generation, could never have been carried thru had it not been based upon a significant change of mind among a few people at first. Certain people's beliefs about youth, and the best experiences of youth in contact with work changed. That change of mind has changed the face of American schooling.

Now, what has happened once may happen again. What might happen if a change of mind as far-reaching as the belief in the elective system should occur again among school-teachers? What a difference it would make in our schools and colleges if an attitude of mind should arise among boys toward work, among teachers and parents toward boys and the relation of work to workers, as has already happened under our eyes in these few years. In what direction, then, shall we look for new forces which may bring about these fresh impulses toward work in the mind of our scholastic youth?

Work, as work, is, for some reason, not sufficiently respected in American colleges and schools. There is a good deal of evidence that work is less respected in this country than in the similar institutions in Europe. In the interests of the maturing process which I have said we ought to desire to hasten and increase in school, we school-teachers and parents should wish somehow to change the attitude of American pupils toward their work. Perhaps we should attempt to change the attitude of the teaching profession also, its present ideals, and its present hopes.

The impulse to the new life, if it follows the analogies of other reforms, must probably come from outside the school and college world. Our minds may be subjectively prepared, but the fire must descend from elsewhere. It will not be any attitude of our own minds which we can ourselves create, which will produce the new Renaissance. Where shall we look for it, then? Whence will come the flash?

The new Renaissance must not be mainly occupied with reforms, and readjustments of the working apparatus. We have been looking for reform, for the last generation, almost too much in technical improvement of educational processes.

It is probably a real danger to us, if we go on busying ourselves exclusively with educational machinery, for we teachers are prone to think that if we get better apparatus on to the ground, all reform is secured, as if, like a fire department, we teachers had to extinguish a blaze instead of creating one. We rely too much on our paper schemes. The proverb says that hell is paved with good intentions. If this is ever true, it is true of the educational Tartarus. Our hell is paved with school and college catalogs, with "requisitions" and "syllabuses" and other symbols of good intentions never carried out. High-minded idealists that we are, we still labor incessantly at the improvement and enrichment of our apparatus.

Schools are not made without ideals, and ideals can not be enforced without embodiment in personalities. Will improvement of the *personnel* of the teaching profession suffice to bring about our new attitude towards school and college work? The difficulty of getting great personalities into the teaching profession is undoubtedly one of the causes of the immaturity which our critics are deploring, and of the lack of spontaneous activity in the college classes. I quote Professor Wendell's book again, tho I confess my quotations are taken at random and do not represent the main current of his remarks. Mr. Wendell speaks on one page of "personalities with too much vigor to remain content with school-teaching." Again, he describes the teaching profession as made up of "scholars and lame ducks," "who keep themselves alive by teaching." If this opinion prevails in America about the teaching profession we can not rely on a great number of superior personalities joining us in our forlorn hope, certainly not enough to bring about a "New Renaissance."

But I am prepared to say that even if by some miracle a large number of authoritative personalities were to appear in the next generation of school-teachers there would still be need of further help to produce the change of heart for which I am looking. There is something further needful than great ideals embodied in great teachers. The saying that Mark Hopkins at one end of the log, and a student at the

other, makes a university, is only in one sense true. There must be an atmosphere, an intention, an ambition, on both sides of the log, which would hardly be created simply by a dominating personality. We want better reactions on the part of our students themselves, not a reaction excited merely by their interest in attractive people.

While we gladly welcome, therefore, the mystical transfer of life, by the living, to the living, which Thring described as the true definition of the teacher's activity, to our new Renaissance, there lies beyond this a more maturing experience still, which every boy and girl must have deep-rooted in their lives, if they are to be men and women. Our students must know work. The hunger for work which comes to every man when he first faces the life struggle, that lonely, competitive personal struggle which we must all know, I shall, once for all, describe as working for the market. That is the one thing needful to make our schools alive again. If we are to have a great Renaissance in school and college, our boys must realize that they are truly working for a market.

This market may be man's market, where one earns one's living, or God's market, where one earns one's salvation. It is this sacramental touch of the spirit of work upon our spirits which we ought to yearn for in the lives of our youth in our secondary schools and colleges. This touch is now very much wanting. Our boys and girls do not believe that in school or college they are at work for any market at all. If we could persuade the boys and girls in our schools and colleges that they were truly earning their living at school by their work in school, we should soon find that our American youth would rise nearer to the measure of their duty in the high schools and colleges. If it could be seen by pupils that the processes and occupations in the high schools and colleges were in any way concerned with their own marketable value as men, we should soon see a Renaissance begin. Nothing short of this attitude of mind will really save our schools.

I dislike the words "cultural" and "vocational," but in this connection I feel much tempted to use them. And if I

use them I should say that if we wish a new Renaissance we must assess the value of our schools more in terms of vocation, and less in terms of culture, especially of self-culture. All pursuits in school should be thought of by the students as vocational pursuits. The day one feels that his work is worth more than he is, that day the boy becomes a man. I do not say that one must earn dollars, or quarters of dollars, necessarily, to acquire that true manly feeling. When the storm of Civil War swept over this country, a most marvelous change was wrought in many an idle boy. The heroes whose names are inscribed on the walls of our institutions of learning are the names of boys often chiefly distinguished in college by their apathy in all matters of scholastic regimen. Why did they drill in the army, who never would drill in college? It was because they saw that their output was marketable in one case, and not in the other. It was cultural *versus* vocational activity. Many are the markets of the universe. They were earning their living who fell at Gettysburg; home they went, and took their wages.

I urge, then, greater consideration and greater esteem for the vocational ideal in America. I think this will work in our schools a great change of mind and a greater change of practise. I urge the withdrawing of the worn-out word, culture, from our thoughts. Vocation alone is enough to stimulate Americans to duty. Now, in what way can this change of mind be produced?

We can not deny the value of self-culture as an end in itself, nor can we tell our children that anything they do at the age of the secondary school life will be marketable in any very definite vocation. Nothing that our pupils put out, whether it be the solution of a mathematical problem, or the acquisition of French or Latin, is as marketable as they are themselves. Are their cultural ambitions the only true ambitions for children and half-grown youth? Certainly not. It is not in the least wholesome for cultural ideas to dominate the youthful imaginations. Cardinal Newman, I believe, laid down the ingenious paradox of ethics, as follows: "Be virtuous, and you will be happy. But they that seek the happiness

have not the virtue." Let me alter it. "Be industrious in school, and you will be cultivated. But they that work for culture never have the right kind of industry." It is only those who work for the product's sake who truly work.

It is, for example, because the playing of a football game seems to boys a true vocation, that athletics have flourished so largely in the midst of the cultural vacuum into which President Wilson describes our teaching as having past. Can any one conceive of the hosts which assemble to behold our boys following their "vocation" as athletes, assembled to watch "cultural" exercises in gymnastics? It is the market of competition which enlivens the work of the muscle. Why not of the mind?

Let me repeat. I think that the cultural ideals of the past are not deeply rooted enough in the social life of the present and future to serve our turn of enlisting the best work of American youth. The educational ideal of Athens, for example, on which our ideals of culture generally rest, contemplated an aristocracy whose perfections, mental and bodily, rested upon slave labor and a social ideal of life now outworn. It fails to interest the modern world, our boys misunderstand it. Perfection of the Oxford culture, defined as Professor Jowett described it, teaching the English gentleman to be an English gentleman; this, too, fails to meet the demand of our time in our country: "A gentleman's mark is 'C,'" was the immortal statement of an ingenuous college youth at Harvard. Why not? But no boy would ever believe that a "C" algebra, offered in any market, was worth more than an A1 algebra.

In what way can we bring good, wholesome, market ideals more closely before the eyes of growing boys, and growing girls? In two ways, it seems to me. The market of adult life can be suggested in the work of the earlier years, by increasing the number of vocational studies and vocational schools in our community. Let us have trades taught universally. Let us, even in childhood, learn things which we know even in childhood can be taken to market. Open the

trade schools, if we are to have them, to all comers. From them will spread precisely that seriousness about the process, that value in the product, which I desire to see increase in the life of American schoolboys. This will uplift our cultural ideals. Taking the market as it is, even with all its narrowness, let us see that our children get into it earlier than they now do. Let them learn to work with their hands, even tho it were hunting and fishing. All the yachting and canoeing and boat-sailing, all the gardening and farming, into which hungry children throw themselves with such avidity, will increase and multiply the centers by which this vivacious ideal of the meaning of work, the true, new attitude of mind, may spread.

A second way in which this same end may be reached seems to me important for us American school-teachers to consider. Should we not multiply trainings for new vocations in our schools? Why must we narrow our vocational schools to the teaching of trades already at work in the market? Parents forget that their sons may be called upon to be pioneers in new vocations. We forget that America has to establish new trades and new professions, as well as pursue the old ones; and that trade schools alone will not train a man, even for the life of trade and commerce. In this connection I should be glad to tell you a story told me by Frederick Law Olmsted of his own beginning and his own experience. He it was who designed and mapped out Central Park in New York. He told me that when this undertaking first began to be realized, he was forced to spend nearly the whole of his days in persuading citizens and officials of New York that they needed a park there. His nights he gave to the professional work involved in making it. So, in our American work, we must cultivate demands for ourselves, as a condition preceding our efforts to satisfy them. Why not consult the future vocational value of intellectual flexibility and persistent training in youth?

Another thing we can do, if we wish, to produce a more inspired industry in our secondary schools,—a thing which is close at hand. We might try to give more of their proper

vocational values to such studies as actually exist in the present high school curriculum. We treat all our studies in the high school and college too often with no regard to their vocational possibilities. We treat them as cultural subjects exclusively. But all the cultural subjects in our curriculum began originally as vocations. Vocations are older than cultures. Any culture study has more to gain from being true as a vocational study than it has to lose. For instance, it was not until Latin ceased to be of marketable value as a language that it began to pose as culture. But by treating it merely as a culture, we are now killing it off. Let it now treat it again as vocation. Mr. Wendell suggested that he studied Latin simply as a nauseous means of cultivating the voluntary attention. But why not learn Latin? Why not pursue it as a thing of vocational meaning? It can be done. It ought to be done. It is a language, after all.

Or why not learn some French in our schools? The new method of teaching modern languages has just this vocational origin. Under the cultural method of treating the subject, one is supposed to value the intellectual processes involved in studying French grammar, rhetoric, and literature, more than the French incidentally acquired. Suppose one postpones all this to the acquisition of a working knowledge of French or German as languages. Would not the attitude of mind in our modern language classes improve? Are they not languages, after all?

Or consider mathematics. Why make that very practical subject so essentially into a setting-up drill of the intellect? Is it necessary to have three years of arithmetical culture, two years of algebraic culture, one year of geometric culture, all separated by logical classification from each other? Is there any good argument for this arrangement? Is there any vocation known in which geometry exists simply as an exercise in logic, independently of arithmetic or algebra?

Or consider the problem of instruction in English. Where would the cultural ideal conduct us finally, if we pursued it in the study of English to the exclusion of vocational English entirely? Should we be able to speak English? We have

not made, or we have lost too far, the vocational connections in our school work.

When I plead for the vocational ideal, as a new means of inspiration in our American schools, I am not speaking, of course, solely of the money value of acquisitions or talents. Money values may easily be overestimated, tho money value is a pretty faithful index of market value. A boy or girl who receives wages for work, feels most vigorously, most strongly, that he is at last enlisted with the colors. It is a great experience, one that I should like every boy and every girl in our country to have, to work for money, as regularly as European boys serve in the army, if only for two or three years.

But it need not be money values that we propose to consider, when we speak of vocational work in school. Much social service is done, and always will be done, which can not be paid for in money. It is sufficient that a boy's work is recognized by the worker and his comrades as service. It may be service to the school, the college, the family, or the community. Work done in the sight of the host has its uplifting inspiration. Why not idealize the word "vocation" to mean just this, and make it appeal in a more heroic way to our scholars?

If our schools create this vocational atmosphere even in the culture studies, great improvements must follow. Two of our greatest problems would probably be solved at once. Under no vocational ideal of school instruction could the absurd proposition maintain itself that every child, in every public school, must study every subject. This superstition sprang out of the old ideal of a rounded culture as the end of school work. This is already a hopeless cultural ideal; it never had any vocational meaning.

Moreover, the other enemy of good work might vanish. If it were understood that the value of the product was to be considered which each child can present to the world at the close of his school life, we should hear less of overcrowded high schools and overburdened taxpayers. Pupils who could not "make good" from the vocational point of view, in pur-

suing their college and high school subjects, who could not produce any marketable commodity in any subject of learning, necessarily would receive no consideration from the taxpayers. Our democratic indulgence to incompetency in our public schools would be cut at the root.

These random suggestions seem to me to point out the road on which we may march; they do not pretend to be a developed scheme for immediate realization.

We need a new attitude of mind. I think we must search for the new attitude of mind by making our school and college work appeal more and more to the constructive ambition of American youth. James Russell Lowell was fond of saying that school and college should be the place where "nothing useful was studied." He put it somewhere in another way: that we should respect and provide for the growing of roses, not less than cabbages, in our academic field. No one will deny the deep meaning of these poetic imaginations. Our new attitude of mind can not controvert them; but both roses and cabbages, after all, grow best when grown for the market. I confess, for one, that I think there is more danger in idly contemplating our cabbage field, than in attempting to make roses useful. We must interest our boys more in the market values of their intellectual product. This is good, modern Pragmatism.

We must judge our work in school and college with more severity from the standpoint of the public market. Things are tolerated good-naturedly in American schools, which would not be tolerated in Europe where market values are much considered. We are too gentle, for example, with bad English if produced in school by a nice boy. The one thing needful is a new and severer attitude of mind, which would arrive automatically among both pupils and teachers, if vocational ideals should be more considered, even at the expense of the cultural atmosphere.

As we are tonight housed in a church, I hope it will be permitted me to remind my audience of the New Testament story from which we have derived our phrase, "The one thing needful." The rich young man asked the Master what he must do to be saved. He rehearsed his great possessions,

and detailed his culture. But the answer was "Sell all that thou hast." Does this not mean to take all that we have to market? This application of the parable is not fanciful. It is good Christianity, for shortly follows another parable in the same strain. At the Day of Judgment, we are told, one set of mankind will appear before the bar of Heaven, appealing to their cultural experiences. "Lord, we have eaten and drunk in thy presence and thou hast taught in our streets." We have been in the presence of great things and great men; we have seen them idly; we have past by on the other side. Could there be a better description of a very common idea of culture? We are also told that they will be judged by a vocational test: "Have you done anything for the least of these, my brethren?" And those who have only eaten and drunk in the presence of the Lord, who have never brought their talents to the market test, will be invited to depart with other children of culture, to the place where there is weeping and gnashing of teeth.

Vocation is a word to conjure with in modern America. I want to use it, with its associations, to cover the whole ground of a boy's experience in his school life. I want it to bring about a new attitude in work. Do not mistake me. I have no desire to make radical substitutions, say, of laundry work for Latin. I do not wish the higher experiences of the soul to give way to the lower. But high and low are dangerous words to use of human vocation. Let the rose follow the vocation of the rose, and the cabbage of the cabbage; they are both in honor. Good laundry work well done is higher than bad Latin. Even for the cultural studies one may desire to win such connotations of the word vocational. There is no telling by what lowly door the Lord of life may enter in.

Let us persuade our students to take their talents and their culture always in the spirit of service. Let us so teach them how to work, and why to work, and what work is from the market point of view. That is the one thing needful, I think, to fill again the idle sails of American schools and colleges.

JAMES G. CROSWELL

IV

THE SOCIAL SIGNIFICANCE OF VARIOUS MOVEMENTS FOR INDUSTRIAL EDUCATION ¹

The term Education has a connotation today unthinkable at any other age. Kinds of educational institutions exist for almost every profession, religious belief, or social tenet. No one has had the temerity to suggest a classification nor to analyze the vague social consciousness which calls them into existence. Research, religious, ethical, commercial, industrial, vocational, supervisional, reformatory, cultural, disciplinary, avowedly professional, purely charitable, propagandish, and freakish types may be partially characteristic of the many phases of conscious mental activity called, nowadays, educational. All these social experiments have their effects upon prevailing educational opinion and practise. *En masse* they constitute our educational era. The extension of university

¹ The data here presented were gathered chiefly from the work of Professor M. E. Sadler and his collaborators; and for the perspective offered the following treatises are in the main responsible :

Continuation schools in England and elsewhere : edited by M. E. Sadler ; University of Manchester Press, 1907. *The continuation school in the United States* : A. J. Jones, Bulletin No. 1, 1907 ; Government Printing Office, Washington. *Report of Massachusetts Commission on Industrial Education* : Wright and Polter Printing Co., Boston, 1906. *Agricultural education, including nature study and school gardens* : J. R. Jewell, Bulletin No. 2, 1907 ; Government Printing Office, Washington. *Industrial education* : P. H. Hanus, *Atlantic monthly*, January, 1908. *The relation of recent industrial and educational advance* : F. T. Carlton, *Popular science monthly*, June, 1908. *Industrial education from a public school man's point of view* : Wm. McAndrew, *EDUCATIONAL REVIEW*, February, 1908. *From manual training to technical and trade schools* : A. S. Draper, *EDUCATIONAL REVIEW*, April, 1908. *On the training of persons to teach agriculture in the public schools*, L. H. Bailey : Bulletin No. 1, 1908 ; Government Printing Office, Washington. *German views of American education, with particular reference to industrial development* : W. N. Hailman, Bulletin No. 2 ; Government Printing Office, Washington.

privileges at all times to teachers of both sexes at the Universities of London, Harvard, Pennsylvania, etc., the National University (suggested), numerous new institutions for research, evening Y. M. C. A. universities, international congresses, national exchanges of professors and middle school teachers, parents' coöperative associations, an international academy as an authority on language reform (suggested), exclusive Catholic and Jewish schools, national and state schools for grown immigrants, schools for health instruction of soldiers (England), state schools for veterinary surgery (suggested), Farmers' Experimental College on Wheels (Booker Washington), army cooking schools, special schools for ophthalmology, otology, rhinology, laryngology, etc. (suggested in lieu of recent organized agitation for adequate medical supervision for school children), constitute an arbitrary choice from our long list. Extending further the connotation of education, and enormously increasing our perplexity, we may note many less comprehensive phases, some genuine, some abortive, all characteristic of our age and exigencies of our growth. We note further schools for religious pedagogy, schools for deaconesses, the great evening trade schools of Boston, New York, Chicago, and Philadelphia, Southern industrial schools for negroes, evening high schools, agricultural high schools, high schools of commerce, manual training schools, Lyman and other city reform schools, the George Junior Republic, the Rand and other schools of social science, schools for socialism, breadwinners' colleges, home schools for Jewish girls, truant schools for girls, schools for incorrigible boys, schools for crippled and deformed children, schools for old people, schools for training in prevalent ailments of low humanity (Washington Booth's suggestion), the Department of Humanity in Columbia University, and even schools for anarchy. And if this be not enough, our list runs on freely with various struggling attempts at vocational schools for journalists, for librarians, for salesmen and saleswomen, for judges (Paris), for cashboys, for nursemaids (London), for policemen (Russia), for grave-diggers (Belgium), for housewifery (England), for prospective wives and husbands (sug-

gested), for washerwomen, and even for chimney-sweeps (Prussia), for *croupiers* (Monte Carlo), and for aëronauts (Boston). By continuing such a survey we may get an appalling picture of actuality, a semi-civilized situation replete with suggestions, whose ultimate résumé will be impossible until philosophy is as broad as life, and until educational endeavors can more successfully cope with genuine social imperfections. One great philosopher has said that confusion, tantalizing, and agonizing very often, is the price we pay for subsequent clarity. The pansophic ideals of Luther, or Bacon, or Comenius, will not avail us here. What Education is I am not rash enough to say. That the term connotes more than it has for any other age is assuredly evident. Neither Plato, nor Quintilian, nor Locke, nor Spencer, nor even Rousseau, faced, much less solved, our present-day problems. Their simple naïve devices were meant for an earlier time and a simpler civilization.

Of all the problems pressing upon schoolmen in actual service, perhaps the one of Industrial Training is the most urgent. The bare list of the vocational schools in the city of Munich will sufficiently emphasize the probable complexity of our educational future in this respect. This one city assumes responsibility for its citizens by directing forty-two vocational schools with organized instruction relating to the trades in question. I think that we can fairly assume that the importance to a commonwealth of industrial intelligence has so suddenly loomed into public conscious significance that it has precipitated drastic, if not possibly wholly warranted, criticism of our existing school system, chiefly because it is failing to recognize and to give what is so evidently in demand.

For recently we are being told by Dr. Edward Everett Hale that our public school system almost fails in instilling morality, by President Eliot that the intelligence produced is ineffective and not worth the money spent, by Admiral Evans that its product is contemptible, by Fisk that it is useless for business, by Edison that it has no profitable relation to Applied Science, by A. C. Benson and Sir Frederic Harrison that it is eminently successful in turning out uniformly stupid types, void

of originality, by Rabbi Hirsch that it is the biggest failure of modern times.² If one were to collate other characteristic features the list of failures would be appalling. These criticisms have their good as well as ill flavor. Some big ideal will some day be stated for the public school. If, further, we should collect statements, as one writer has done, of the different views of the functions of the public school we should find that it is supposed to be the cure for all ills, the preparation for all life; it must stand *in loco parentis* to the child; it must anticipate his future vocation; it must safely orient him in reproduced miniature civic society; and it must, with delicate discernment, initiate him into the sane religious life, caring the while, and teaching him to care scientifically for the health and normal development of his physical and esthetic endowments. In this present confused state of laudable but conflicting ideals, there can not yet eventuate a simple universally satisfactory guiding principle. For the very reason that the situation is acute and critical, and for the reason that fads in the name of panaceas have already in our short history been numerous, a revolutionary measure not well founded in psychological and sociological principles can not greatly upset what measure of stability our present development has attained.

One can not get a fair perspective of the movement for industrial education until he examines the criticisms offered of the systems now in vogue, the spontaneous private agencies indicative of the earnestness and extent of the new directions of educational activities, the social and administrative obstacles likely to be encountered, and the likelihood of permanency attaching to the rather new policy or guiding principle proposed.

In the first place, much is made by De Garmo and others, and vaguely embodied in our own half-formed convictions, that somehow democracy, whatever it is, will land us safely. Nothing but democracy could have made possible our unique school system. Nothing but democracy can direct such a ponderous affair as a general school system. We are told that this democracy has caused to be constructed for us the ideal educational ladder, stretching from the kindergarten to the university and

² Partially adapted from an address by Mr. William McAndrew.

professional school, whose rounds are long enough to accommodate the demands of eighty million people, and where any one can be and all should hope to be president of the United States, if he will but climb. With some tone of sarcasm the proponents of another kind of education insinuate that the above ideal is not only Platonic and chimerical, but subversive of public utility, and tho theoretically attractive, is, as a working principle, unfair and impracticable. It is not only planned for a handful, but really works against the interests of the vast majority. Altho one-half the children in the United States are instructed in the country schools, the public instruction imposed not only has no bearing on their inevitable life-work, but lures them away from such pursuits and tends to belittle labor itself. Lethargy toward and opposition to the support of public education is due to the failure of the system either to attract, or to show incontrovertible good results. Business and life standards long ago broke away from ecclesiastical and scholastic control, but the public course of study lives yet as a tradition, not built as it should be upon the social and economic necessities of the people. Social and industrial changes of the last few decades have made new demands on our educational system, but thus far additions to the curriculum have been haphazard ones. Our physical, industrial, and social environment is unique, but definable. Presumably the school must adapt itself to the changed state of society. Not psychological needs of individuals so much as the sociological needs must furnish the school the clue in this process of dovetailing individual ambitions into the new needs of society. Minute subdivision of labor more and more characterizes our industry, and will be the permanent factor. The unskilled laborer is no more than his part of the machine. Yet the future of the country is bound up in the welfare of the artisans and rural classes. How not only to see, but to utilize this situation constitutes a supreme test for the school.

As it is both an unsolved and a common problem, the prevailing attitudes of different peoples may prove suggestive. It should be kept in mind that industrial education then includes the whole problem of furthering the education of the

great mass of the people. It should serve to furnish a new perspective for the student of education.

Looking at the situation in England we will discover that Englishmen have reluctantly conceded since 1876 that governmental compulsion must modify spontaneous educational activity. Modern deeply rooted social needs indicate, particularly in "squalidly populous" industrial districts, this necessity. One-half million children in England drop out of the elementary school, and two-thirds of these never have further systematic training of any kind. Recent economic changes make it possible to lure these adolescents, or educational outcasts, into temporary positions which almost inevitably leave the lads out of line for any future skilled employment. Such forms of industry, parasitic in character, constitute a lasting menace to national progress. The modern industrial revolution creates an acute crisis.

How to meet these needs thus becomes more than a mere technical question of educational administration. It is a grave aspect of world concern, a problem urgent in almost every national system of education. No measure, however, will ever be adopted merely to conserve the nation's industrial or commercial interests. This practical concern must be interpreted as contributing to the nation's moral welfare, if the required modification of educational ideals is to meet with universal adoption.

Three general conclusions are common to most thinkers on this subject:

1. Further limitation of juvenile labor.
2. All employers to be placed under statutory obligation to enable employees under seventeen years of age to continue their education at favorable periods of the day. (A law now in Switzerland.)
3. State aid and encouragement to local authorities in organizing courses of study suitable to the needs of pupils.

All this means great extension of state authority, new legislation, the curtailment of certain privately profitable enterprises, almost a new curriculum, new teaching requirements, and a restatement of educational ideals. The promoters of

this movement must show how it gives promise of being morally helpful, socially expedient, administratively feasible, and, possibly, in the long run, economically profitable.

The term "further education" conveniently embraces a wide range of educational agencies which, more or less directly, furnish the sort of training to be discust. For over one hundred years these agencies have been significant in English social history. Such voluntarily supported agencies contribute immensely to the intellectual, moral, and economic national interest. Signal as has been their service such work could have been better done in the public schools, particularly in helping the less strenuous majority. Free and vigorous, they have, at the same time, proved to be unsystematic and ill-adapted to the needs of the rank and file. Evening classes owe their origin hence to inadequate public elementary schools, to the industrial revolution which brought to the front the vigorous native talent of certain workmen who desired scientific information, and also to the fact that further adult education on social and other matters, aside from the few universities, could only thus be diffused. In the order of their origin such agencies for instruction are as follows: Sunday schools, adult schools, mechanics' institutions, working men's colleges, working men's coöperating unions, Y. M. C. A., night and evening schools under government inspection, university extension, free public libraries, and National Home Reading Union, with numerous indirectly important agencies. The press and popular literature have caused this evident demand to greatly multiply. These activities, together with the popularization of scientific knowledge, have reacted greatly upon public educational systems. From 1780 to 1833 the main influences in England reflecting similar stimulating movements in other countries, were religious and political. Lack of day schools and long work hours for children made evening schools the only recourse for philanthropic education for the poor. The instruction under such conditions amounted to little, tho the inventor Stephenson proved to be one of the exceptional pupils thus discovered.

During the next period from 1833 to 1848 (French Revolu-

tion), as in France and Germany, the new tendency toward better technical instruction is much in evidence. Tho this economic aim is the strongest, political and social aims helped make the notion a sort of propaganda. From 1848 to 1870, evidences of personal interest in collective welfare, democratic reforms in Oxford and Cambridge, new state attitude toward education, together with the writings of Maurice, Carlyle, Ruskin, Spencer, Huxley, and Darwin, made the greater spread of the movement inevitable and tremendous. From 1870 on, the growing sense of state authority in education, the education of woman, development of universities, advance in technical education, in conscious imitation of Germany and the United States, indicate a striking convergence of thought upon the problems of the continuation schools.

Numerically and otherwise the Sunday school movement is most far-reaching and probably most promising. The twelve thousand adult schools in England alone, an offshoot from this, are significant. The working men's colleges and allied movements express profound underlying educational principles and exhibit keen sense of practical and broader social equipment for life. The Y. M. C. A. touches now every phase of cultural and specialized training demanded in any civilization. Progressive and continual legislative steps in subsidizing evening schools illustrate both their growing importance and their fortunate reactionary effect on the improvement of day elementary schools. Another "further education" agency is the university extension movement, taking the university to the people, the women, and the workers. Summer schools or sessions, the duty of keeping open educational plants, represent a phase of this movement spreading in America. Physical education as a national, state, or municipal duty, distinctly reënforces the whole tendency, both as a protective and as a humanitarian duty.

In England there are about seven hundred and nineteen thousand in attendance at evening schools now; the number is increasing, and the teachers are mostly men. Public opinion is being educated to see the social and economic values of education. With all its faults this movement reveals the abso-

lute necessity of fundamental reform in all elementary education. It must result in closer linkage to whole state systems of education in dispelling the educational apathy of the poor and hopeless, in a better kind of teacher, and in possible good school hours for young employees. Adolescence is a poor age for beginning a life-work, but a crucial stage in education. In England alone over two million, in Massachusetts over forty thousand, between twelve and seventeen years of age, have no educational care, even of the above provisional sort. The ordinary education in the rural districts, impractical and leading directly away from home pursuits, the apathy, or even hostility of farmers to education, especially the sort that looks to the alleviating of crystallized conditions, together with their disbelief in compulsory attendance, present tremendous obstacles. The majority of employers of youth in country or town do not recognize their personal responsibility for the education of the employed, tho this condition is improving. The day teachers are not prepared, or else are too much overworked, to do service. One type of elementary school in London, as elsewhere, catches the good droppings of the day school, but misses the three-fourths that need help most. Another type is designed to give more definite trade and cultural help to those of the young in permanent employment, a better but still smaller class. The choicest and smallest class who aspire to university instruction are, in the main, barred and discouraged by petty academic requirements. In general, the humaner studies are conspicuous by their absence, offset somewhat by increasing instruction in hygiene and domestic science. Lack of clear ideas of the function of this sort of education makes still for this whole uncrystallized but pervasive movement, a plan of coördination premature.

The common problem of these schools, in both large cities and small towns, is: organizing studies into a correlated system, and choosing subjects adapted to needs of pupils. Fatigued teachers and pupils, unsympathetic employers of youth, lack of articulation with day schools, and the danger of an illiberal atmosphere, are the great obstacles.

Another direction of work has proved to be the Catholic

evening schools and the lads' clubs, which, like the Y. M. C. A., tend to become largely educational in character. In Manchester, as in the other cities, evening schools, both industrial and commercial, to have their usefulness increased, must be recognized as an integral part of the social system, not as superfluous excrescences. In rural schools consolidation in central villages, working in the light of local knowledge and coöperation with local leaders, will be necessary.

The general purposes of continuation schools are, then, to make better citizens out of the class that most needs education, and to make them skilled artizans, if possible. So far, these institutions have, despite obstacles, had a qualified success. On the whole, their socializing function is more marked than the purely intellectual function. Employers are becoming alive to the problem, tho not ready yet to allow any changes in their business routine. Working men are generally adverse to the movement. Parents are growing slowly more sympathetic. The rising generation seems likely to expect more help from such sources. The attitude of the day school-teachers, tho important, is too frequently contemptuous. Various plans, as yet not very successful, are being tried to increase the attendance, and to keep it regular. The further plan has been suggested that this type of school aim to prepare definitely by a more systematic course of study for technical schools, and, where feasible, to put itself under their general direction. The prevailing sentiment, perhaps, is that attendance be made compulsory for both boys and girls, tho weighty adverse considerations to such a measure exist. The probable tendency of adults to avail themselves of such educational advantages can not be predicted. Practically all favor popular educational evening lectures aimed directly at the adult class. There is little cheeriness in these evening schools at present, complexity of registration cuts out many, day school methods won't work in this sort of instruction, and the curriculums at present show little possibility of broadening the general outlook of the student.

Suggestions of Rev. S. T. Gibb for continuation schools are:

1. Radical reform in elementary education, by smattering over everything less, and teaching something definitely.

2. Stern protection of the young and poor by child-labor laws.

3. Discerning teachers who can more skilfully detect individual possibilities in different trades, by themselves knowing something of the practical world (cf. President Eliot's suggestion).

Of employers and continuation education we find that seven out of sixteen railroad companies excuse day work for further education of employees; fourteen out of sixteen aid financially such educational agencies and encourage their employees in such improvement. Out of thirty-four big firms (shipbuilders, etc.), eighteen excuse day work as above; ten grant even special facilities, bonus for classes attended, etc. Twenty-four of these thirty-four help financially. One firm for thirty-two years has enforced such attendance. Similar attitudes are shown by still other firms examined.

Elaborate statistical investigations into textile trades in England show a pathetic educational situation. *Half-timers* are children who, by law, after twelve years of age, may claim partial exemption from school in order to work in cotton, wool, and other textile industries. Keen local opposition meets any attempt at legislative interference. Children of the working-class themselves choose this and prefer it to the schools. Yet "results show that a distinct physical deterioration sets in immediately a child goes to work half-time." Additional carefully made statistics show that their labor is not economically necessary. Germany and Switzerland at present make possible more stringent application by encouraging further action by local option.

As to the working men, artisans, clerks, and others, who are engaged commercially on salary, compulsory education will not yet be possible for above reasons. The rank and file of the unions must be educated up to the needs of education first of all.

Another phase of the problem almost demands an attack upon the public school's former ideal of an educational ladder

to the university. This present "capacity-catching" scheme exists in England as in America for the five per cent. The national problem is with the other ninety-five per cent., the "nobody's children"; not only the main, but, in Mr. O'Brien Harris' opinion, the only work of the primary school. Here we find, and naturally enough, almost all the admitted failures, social menaces in every case. The school is not responsible for it all. "It is rather the crushing influence of the machinery of industry and commerce, and the deadening environment of lower and middle-class city life." To meet this great situation some school system suitable to the probable future of those who do not show high school and university caliber must be devised. It would be more logical to devise a special system for the exceptional few who hope to be scholars of the professions, and to adapt the great school system to the eighty per cent. of average children, with possibly another type for the ten per cent. of defectives, thereby approximating a genuine democratic system. The economic value and humane function of trade schools, organized and equipped so that they may be a recognized element incorporated in a national system of education, should be a paramount issue in modern educational advance. Humane and utilitarian functions must not be conceived as inherently antagonistic. The old apprenticeship has gone with old types of industry. The unemployed ranks are yearly increasing, and skill in life, created by commercial demands, constitutes the concrete goal for the school. The highly specialized trade schools for girls in London are weakened by the fact that the fourteen-year-old girls come with no preliminary training. The day technical schools for boys in the same city deal with only a tiny fraction of the best youth, catering to a class, and are dangerously exclusive for the mass of aspirants for skilled labor occupations. The preparatory trade schools, for which there is a great need, are too few in number.

Scotland is seeking in two important directions to encourage this "further education" movement: by modifying the last years of elementary education, and by regrouping and systematizing evening classes so that both may bear more directly upon industrial and commercial callings. Legislation and pub-

lic opinion support these reforms. As yet these measures are limited to the larger towns. Much freedom is allowed different localities carrying out plans adapted to local needs. In general, continued educational opportunities for those who have early left school fall under the four types below: preparatory classes for completing elementary education, elementary specialized instruction, advanced specialized instruction, and auxiliary classes in special subjects approved by the Department. The greatest problem seems to be how to incorporate the literary element in the curriculums in the limited time.

Denmark has reached the high-water mark in her success in people's high schools, continuation education chiefly for grown-up people, and chiefly in agriculture and the trades, preserving, the while, liberal elements in the curriculum, which, to a remarkable extent, have fostered and intensified a unique patriotism. Grünberg, in 1844, started the movement, founding a school which is the alma mater of such types, both in Denmark and in all other lands. Kristen Kold furthered this direction of education, made the woman's high school a living success, and stimulated the interest of the ordinary day school in the same direction of practical preparation. In 1864 there were only seven pupils' high schools; in 1892 the State doubled the appropriation. In 1905 there were sixty-nine such schools, with technical interest centered chiefly in agriculture and carpentering. One hundred and fifty thousand men and women, sixteen per cent. of all between twenty and fifty years of age, have thus been educated. The State makes this possible by helping both the schools and the needy pupils. The towns furnish scarcely one per cent. of the pupils. These schools constitute a mark of general civic development, an agency powerful in industrial progressiveness, in religious freedom, and in coöperative interest in popular government. It is said that character is, after all, the finest result attained. It is a free and elastic system, and some think that to it is due the small rural exodus in Denmark, as well as its commercial achievements in cheese, butter, cream, eggs, etc. The remarkable thing is that they are entirely private, yet thirty

per cent. of the members of the Danish Parliament have past thru such schools.

Another continuation agency is the Free Kirk movement, organizations in conjunction with church, laying stress on high school work, and reaching to the number of thirty in Denmark. Since 1864 this work has spread perceptibly thru Norway and Sweden.

One must, however, examine the situation in Germany to realize the extent to which the idea of collective responsibility for social and individual welfare has grown in power. Here educational care is gradually extending beyond the limits of compulsory elementary education. In twenty-one out of twenty-five states of the empire, compulsory attendance at the continuation schools obtains for all or a part of the younger generation during the critical age of adolescence. It is said that economic and moral considerations combined determine such a policy. Together with the social fact that state compulsion is more congenial to the German mind, it has come about that the employers and work-people alike more generally favor such an idea than is the case in England or in the United States. In six states attendance is compulsory for girls also. Where exigencies of trade allow continuation classes are general in the daytime, and on Sundays, where there is no conflict with divine service. Country districts, as well as city, are thus affected, tho not as yet to the same extent. The age limit is from sixteen to eighteen years, for about forty-two weeks of the year, hours per week varying with the locality.

The German continuation school has developed from the Sunday school, dating as far back as 1569. Compulsory attendance was instituted by Wurtemberg in 1739. The more modern technical aspect of instruction in continuation schools springs from Saxony. In 1870-71, national feeling being irresistible, education being recognized as the recent past salvation of the nation, and its future basis for hope, schools must hence be improved by state direction. Direct responses from all classes, Saxony leading, brought into being the new continuation era for Germany, growing now more rapidly than ever, due, besides the above-mentioned considerations, to the

number of skilled teachers Germany could supply to the field of technically applied science. The dangerous aspect of this national wave of enthusiasm was seen by Germans early; the danger, namely, that education lose its ideal character by becoming narrowly utilitarian. Dr. Kerschensteiner struck the needed note. The good elements of the movement must be popularized, incorporated in sound educational theory, and justified on psychological and sociological principles. This writer's pamphlet, widely read in all countries, sought to do this. The ordinary high school and elementary education, it was claimed, was abstract, remote from reality, unrelated to life, the children's life-work casually or blindly chosen, and at an age unsuited to work of any kind, but keenly critical for education. Industry has no right to juvenile labor when the individual is thus warped for life. Economically, the continuation school must prevent this waste of possible skilled labor, morally it must create for the nation a better type of social class by utilizing that vast material beyond the reach of the exclusively literary or classical school. Workmen have acquiesced readily, labor or trades unions have not sought to direct the school policy, social and other evils of the factory system are less prevalent there, representatives of employed workmen are not on school boards, etc. But the main impulse for technical instruction has come from small towns where small workshops continue to hold their own against the factory system, a characteristic of German industry. State-aided secondary schools thus put Germany ahead of England in this respect. The continuation school possibility existed just because the employing class was sufficiently educated generally to secure the adoption of this social and industrial educational measure.

The eyes of the world are upon Munich at present. Here, under the efficient direction of Dr. Kerschensteiner, in a city about the size of Boston without her suburbs, two types of schools for further education of the working-classes are organized, one compulsory, eight hours per week, day work mostly, for apprentices from fourteen to eighteen years of age, and the other voluntary, for journeymen and master-

workmen, both of which show large enrollments. Girls are also liberally provided for in different types of technical schools, and attendance for them is likewise compulsory up to fifteen years of age. Dr. Kerschensteiner thinks that attendance should be compulsory for boys up to eighteen; for girls up to sixteen, even for domestic servants; that favorable sentiment is greatest and still growing among employers, workmen, and apprentices; that attendance is becoming more regular, with little need ever of enforcing regulations, and that, as no instruction is given after seven p. m., there is no extra strain upon the adolescent boys and girls.

In Switzerland, Cantonal freedom is the general educational policy, the Federal Government making certain general requirements concerning compulsory education, and exercising indirect supervision, aiding localities financially and otherwise, especially in their continuation schools, of which there are relatively a good number. Besides their schools for recruits and their elementary continuation schools, the specialized technical instruction agencies are comprised under the following types: commercial continuation schools, technical continuation schools, and continuation schools for girls. In the commercial schools the work is generally done in the evening, business houses urging their clerks and other employees to attend. In Zürich, the largest city, one-half the apprentices attend such institutions, which are partly supported by the state and partly by the city. Here the attendance is not compulsory as it is in some other districts.

The continuation school for girls is doing much toward equipping them for needlework, cookery, and household management. Public funds aid private effort here also. In only one Canton, Freiburg, is attendance for girls compulsory. Mr. A. T. Pressland thinks Switzerland the "educational laboratory of Europe," with its great freedom under constitution, its absence of large external interests, its willingness to spend money and effort in perfecting schools, and the coöperation of the state, the employer, the trade union, and the teacher. The problems here are, in the main, those for other countries.

In France free public compulsory education ends at about the age of thirteen, so that continuation schools may be here taken to mean all further instruction for adults and for those above the compulsory school age. The public elementary school proving insufficient, in 1904-05, there were in France about fifty-two thousand courses for further instruction, with an enrollment of about one million. At present these continuation agencies for the people enjoy practically no state support, and can depend upon no separate corps of teachers. Its future at present seems to lie in the hands of voluntary associations. The professional schools, so-called, appeal to few, and have succeeded in few instances in giving even fairly good industrial training for the actual callings. The large percentage of illiterates retards the progress of this educational departure.

Very inadequate library facilities still further retard the movement. Organized public lectures and readings, planned to be progressive and to function somewhat as elementary courses, would have had a measure of success. Naturally, industrial efficiency is not much affected by such temporizing methods. The societies for the education of the people, over two thousand in number, especially numerous in Paris, constitute a general educational propaganda, and have done good work, but they have as yet failed, due to lack of coöperation, to bear directly upon the education of the artizan. The total failure of the university extension movement imported from England suggests that France must work out its own system from local clues. The mutual school societies aid indirectly. The so-called *Universités Populaires*, of which there are varied types, function to discriminate social and art knowledge, and to foster coöperative associations. Their entertainments, informal lectures, musical and dramatic performances, etc., are directed toward raising the public taste of the future. In suburban towns the workmen take to this idea more than they do in Paris.

In continuation schools, as well as in schools in general, among religious bodies, the Catholics have been first in the field. In their patronage societies the distinguishing features

are physical training, gymnastics, technical training, and library work for the people. Backed financially, strong in discipline, knowing how to deal with adults, this agency has also had the foresight to adapt methods to localities. In continuation work statistically France stands high, one million in attendance, fifty-two thousand courses, with more than forty thousand popular libraries, one hundred and ten thousand organized lectures, a three million audience, two thousand and twenty-eight societies for the people, etc. But with all this attempt at secular and social education, the work is by many considered a failure. The Government can not enforce day attendance, hence it can scarcely do much for attendance at continuation schools. The day teachers can not do good work because they are overworked as it is. Again, the young people could not well be forced until laws regulating employment of juvenile labor are changed. It seems probable that public opinion may, in the future, see more clearly the nation's need for after-school education, and eventually provide for it as for primary education. Artizans are beginning to make themselves felt in the field of education, and this French period, tho critical, may very possibly eventuate in a movement toward something less showy and vague, and hence more solid and practical. The hopeful issue would seem to be the development and better organization of continuation schools, affecting directly the artizan intelligence, incorporated, if possible, into the public school system, and protected by laws regulating juvenile employment.

In the United States, according to foreign critics, such as Messrs. Sadler and Moses, or the Royal Prussian Committee, courage, enterprize, and ingenuity characterize educational movement. They see merits and demerits in our attempts to cope with a unique and tremendous situation. A polyglot population, keen progressive commercial communities, and huge industrial bodies are claiming for our important artizan class broader instruction. The evening classes are not well organized, nor regularly attended. Even in New York and Springfield they are almost all free, but no adequate system exists to prevent constant evasion of the attendance law. The

three types of schools are: (a) The elementary evening schools, to care for the droppings from the elementary day schools, to assimilate the foreigners, and to offer some special technical instruction, chiefly commercial, for adults not qualified for any other higher school. In New York City alone, there are one thousand, three hundred and twenty-one teachers licensed to teach in evening schools only. (b) The evening high schools, which are on a high plane of excellence, and largely attended by married men and women, as well as boys and girls. (c) The third type, technical and trade schools, constitute our highest branch of evening school work. These, at present in the elementary stage, are not nearly so numerous as our intense industrial competition would seem to warrant. Promising ambitious immigrants eagerly take to these schools. Those at Springfield, Buffalo, Boston, and New York are very successful. The teachers are practically men. Shop-mathematics, mechanical and architectural drawing, industrial chemistry, applied physics, electricity, wood and iron work, printing, etc., represent the typical subjects in these curriculums. Y. M. C. A.'s, the Cooper Institute, and other such institutions forward the same line of work. Massachusetts and New York show vigor of purpose in this direction. The attendance must be improved and the school must become closer to the trades. This accomplished, their spread in other states effected, their future would seem bright.

As regards purely industrial training, Massachusetts seems to be anxious for legislative treatment of the problem. A Commission for Industrial Education was created by the Massachusetts legislature in June, 1905. Professor Paul H. Hanus, who has been greatly impressed with Dr. Kerschensteiner's work at Munich, is chairman. This Commission has carefully investigated local and foreign methods, has sought to coöperate with localities in establishing public industrial schools, coördinate, where possible, with existing day high schools, with a plan for incorporating in the curriculum the special industrial education locally in demand, and making annual reports to the legislature. They have reached the following conclusions: That there is a strong interest among the sociologists and educational experts; that there is a general

lack of definite ideas on industrial education; that there is a growing feeling that our present school system does not meet the exact needs of the great body of children of the state; and that both wage-earners and manufacturers are practically and specifically interested in the furthering of "industrial intelligence." Furthermore, that the state should aid the locality financially in the matter; that children should not be driven directly by public education out of the trades; that such schools should accept none under fourteen years of age; that industry will not suffer when these adolescents are recruited for schools; that manual training at present can not fill the demand; and that, in consideration of the fact that there are in Massachusetts alone over twenty-five thousand boys of adolescent age under no educational tutelage whatever, and many more who could be best helped by this type of education, these schools should be an independent part of our public school system, and that the fundamental ideas underlying the movement be part of the governmental educational policy.

The chief and direct bearing of this whole movement is thus directed at the high school's remodeling, changing, or supplementing its traditional functions. Some, President Eliot, C. H. Morse, Hanus, and other prominent leaders of opinion, favor an independent and coördinate institution, furnishing the needed training for the great mass of the population whose destiny is decided at the high school age, and whose civic function is in making the tone of the great artizan class better thru skill. Others, fearing that nearness to trade ideals and methods endangers the idealizing function of our present democratically planned high school, propose that it should adopt a six-year course plan, with many electives, preserving the national unit idea of organization, and gradually becoming better adapted in a conservative way to the concrete needs of modern industrial and social life.

Far-reaching, also, must be the effects of this wave of educational influence upon the whole policy of elementary instruction. Draper, Eliot, Hanus, Sadler, and others unite in urging that somehow the new type of elementary school be far more practical and constructive in its curriculum, pay much

more attention to physical training and to active corporate life, and adopt simpler aims as to the more literary studies.

As regards the effect desired upon the colleges and universities, such men, or some of them, feel that, as at present administered, these institutions are not sufficiently democratic; that their restrictions in the way of admission requirements tend too much to become petty and academic, forcing the lower educational institutions to mold their policy for the few, rather than the many. This is, of course, no criticism of the unique function of universities, but more in the nature of a plea that all such higher educational institutions encourage, rather than discourage, the secondary school in its broad but necessarily more superficial work of adapting itself to a larger constituency, cut off, for the most part, in the nature of the case from legitimate college aspirations. Those teaching and administering systems of secondary grade feel the various pressures, the call to develop personality and economic independence, to produce for the state an output of students economically and socially safe, and to preserve, too, the humane elements. Clearly, in all countries with urbanized population and a highly developed industrial system, the further education above described, continuing elementary work, bids fair to become one of the chief educational problems. For the success of this far-reaching movement an active propaganda inspiring the industrial classes with humane industrial intelligence as a social ideal, generally improved conditions in the elementary school, and further limitation of employment of young people thru the pubescent period, are absolute essentials. This applies, naturally, to both industrial and agricultural communities. The systematization of the training called for, and provision for properly equipping a corps of teachers for this work are equally essential, and also possible future developments. The opinion of many is that to protect industrial training from extreme measures, the safest way is not to house it in independent school plants, but have it organically affiliated with the present system.

CHARLES HUGHES JOHNSTON

V

TRADE SCHOOLS AND CULTURE

Direct education for trade is comparatively new in the United States, and many fear that there may be deleterious effects from such specialization. The following doubts are brought continually before the director of the Manhattan Trade School for Girls:

1. Trade instruction tends to develop narrow views of life. Some few of our industrial cities have unfortunate economic conditions which force girls to work early (fourteen years). Trade schools may aid these workers to earn a livelihood, but can not be considered an ideal means of education.

2. Girls who are obliged to be thus trained are defrauded of the good cultural education of the public schools, which offer equal opportunities to all and should be the heritage of all.

3. Girls who are thus trained for trade will be less fitted for domestic life than those of the more favored classes who can complete their education, and the homes will suffer in consequence. Therefore, if there must be such schools, one unalterable requirement of the instruction should be direct preparation for homekeeping.

The experience of five years of work at the Manhattan Trade School as to the interests and ideals of those who have gone out from it and the evidence which has come from the parents of the girls and from their employers, may perhaps be indicative of the kind of results which are possible from such instruction.

In the first place, it may be stated in general terms that the academic department of the school has not found that girls who come to it from the fourth, fifth, and sixth years of the public school have yet gained a usable basis of culture, nor indeed have they much general information which they can

easily turn to account. Yet in some sections of New York City the larger proportion of children go from these grades directly to work. Such education as these children have already received is practically useless, unless they are further instructed in its application to their lives. The trade instruction at the school, connected directly with the academic and the art work, appeals strongly to this group, and opens their eyes to the value of subjects which before seemed useless and burdensome. In a month or two they are roused to much mental activity in geography, history, English, and civics, and awake rapidly to interests which tend to connect them with both the industrial and cultural fields of study. Contact with these children would indicate that the public school, aiming at the consummation of its work in the eighth year, does not seem yet to have made its culture studies effective for those who can never reach the higher grades. These children when they come first to the school are uninterested in the instruction and often apparently dull. Yet their trade work opens a new and unexpected world in which arithmetic, history, and English are seen to be important factors in battling successfully with life. Therefore this instruction, supposed to be narrowing, has been often the first glimpse of the use and value of culture. The connection of former study with trade efficiency is seen uncertainly at first, but if the girls remain from six to eight months at the school, they steadily gain broader views. For the pupils who come from the higher grades or after graduation, the public school instruction has culminated, and the foundation of culture is laid. They indeed have less need for so much special training and awakening as the other group, but they seldom have any desire to continue study in any direction. It seems too remote from their everyday existence and from such aims in life as appeal to them. To these girls the glimpse they get at the trade school of their connection with the great movements of life, such as the industries, commercial laws, and municipal needs, brings inspiration and higher ideals. They enter with spirit into discussions of the relation of employer to employed, child-labor laws, city enactments on housing, factory inspection, and sanitary con-

ditions. They begin to read the daily papers, to talk with other working girls, and to gather information for the school on matters affecting women. For these wage-earners, this connection with their working life is cultural. Girls of this sort are usually indifferent to the value of a general education in history, literature, or kindred subjects, but they soon learn to recognize such a value in the thing near at hand which they feel is worth studying, and begin to be conscious of their limitations in education. They desire to serve on committees and in clubs for furthering the cause of labor and on the student council which assists in the government of the school. To girls who will be a part of the working army of New York, the only culture which means much is their improved ability to cope with the industrial life they must lead. As time goes by they usually acquire an added dignity of deportment and evince an increasing and lively interest in matters affecting the industrial world outside of the school, as well as in their own trade. They show even in one year an air of growing intelligence, and after they have taken positions in trade they frequently continue to take advantage of opportunities for improving themselves. While the need of self-support is pressing thus upon them, it is doubtful whether continued culture courses at a high school could have given equal inspiration toward the utilization of their education in bettering the conditions of other workers as well as their own. It is certainly true that their trade instruction has tended to broaden their views of life, and not to narrow them.

The school has anxiously watched the effect of its instruction on the pupils, for it desires to train them to be better women in the homes while making them skilled workers in the trade. The brief time of preparation which is possible for such girls is all needed for a satisfactory training for the trade alone; it is, indeed, too short. To divide a few months or a year between trade work and domestic instruction in such subjects as cooking, study of food values, food preservation, and wise purchasing would have been fatal to both. The pressing requirement with this class of young wage-earners is to enable them to make a living wage, which should be at least five dol-

lars per week. This amount will help them to live decently, and thus to be shielded from the lurking troubles which attend underpay. The untrained girl has difficulty in obtaining more than three dollars when she enters the market. Girls who can take a longer time for their trade education should certainly be given the home training, but the Manhattan Trade School has faced a direct problem of short preparation for its students, and has had to be content to help the home thru the trade, i. e., in the development of character. The qualities needed in trade are the same as those which elevate the home. Employers ask for workers who are reliable, who respect authority, who are honest in time, in work, and in word. The development of a sense of responsibility is a difficult task to accomplish, but it is not impossible at least to lay the foundation, even tho the poverty of the students necessarily limits the period of instruction. A trade school can develop character, and consequently the better homekeeper is born from the better trade worker.

The difficulty experienced by those who fear for the effect of trade education is perhaps threefold:

1. Their view of what the aim of education is.
2. Their feeling that culture comes from a given set of studies or experiences.
3. The narrow view they have of what a trade school must of necessity be.

Education is a social institution; its aim is to prepare all to obtain the best from the life which they must live and to give their best to it again. The highest type of education can be given only when the environment of the students, their interests, and the future possibilities of their lives are considered. Where one group may expand with joy under influences of pure culture, another will be unable to develop, or even to grasp the beauty or utility existent in such subjects. For the latter class the beginnings of education are in the problems of the daily working life, and must begin there. Later it is possible to rise step by step to higher fields of thought when interest appears. The ideals of one group can not be given to another by talking about them or even by bringing them in

contact with them, but only by awakening desires within for them. With the children who live in the midst of work and who must themselves be wage-earners, economic interests rather than cultural may be the best opening wedge of education, for these are more likely to arouse in them a wish to improve themselves. From general so-called culture courses alone dissatisfaction and dulness will often result, for such material is not directly utilizable by those whose life is work.

The trouble lies to some extent in the differing opinions of what culture is. To many the whole duty of the school is to develop certain intellectual accomplishments. Culture of this kind is passive, but that which makes for better and more useful lives is active. It is of the dynamic sort which stirs to action. Those who believe in the former kind of culture consider that equal opportunity comes from providing all with the same information. The others believe that the only culture which is worth having arouses energy and ambition in the students and gives also the immediate opportunity of attaining it. Both classes wish life to be enriched by education, but they differ as to the foundation necessary to inspire the pupil to higher things. Studies which will cause interest in the well-to-do child, who expects to continue her education even into the university, may only discourage the underfed, physically unfit, who faces a speedy entrance into the working world. This latter class must see the relation between their studies and the life they know in order that any self-activity may be aroused in them. When such a girl sees this connection, she goes to work with enthusiasm, and in her later life will grasp at culture disdained before. The desire to apply her education in making herself able to gain a good wage may be a higher step in culture for her than any passive accomplishment in literature or art. The realization that the ability to cope with life means applied education tends to higher aims in attainment. The fact that the world recognizes ability in terms of money often means a standard of value, and not merely a mercenary or commercial spirit. Thus a step upwards may be taken when lethargy gives way to the ambition to become a better worker, and so to earn better housing, clothing, and rec-

reation. Such a girl is already in a higher class, and will soon take on the manners and virtues which are part of her ambition. Girls who leave the public school at fourteen, unable to use their knowledge, can not make a living wage. Their ability lies dormant, discouragement is continual, and temptations lower their moral tone. A trade school may change all life for them and stimulate the best in them, so that, free from the degradation of inability to cope with the bad, material side of her life, she gradually rises, thru coöperation with her neighborhood in societies and pleasures, to taking advantage of opportunities for free culture in settlements and night classes. The trade school has made her an economic factor, and has also given her a knowledge of how to better her condition and increase her happiness. She gets a real culture from such experiences, which could not come from mere information (no matter how valuable) where no interest existed in receiving it. If energy comes from interest, the converse is also true.

A trade school or vocational education in the public school may as utterly fail in inspiring its pupils to find and give the best in life as have the majority of elementary schools in the working districts. A trade school has a particular temptation to resist in resting satisfied with a narrow preparation for life. Neither kind of education need fail: both kinds have failed; both kinds have succeeded. Success or failure lies in their ideals, their knowledge of conditions, and their adapting themselves to the needs of the students. The ideal trade school must make it a fundamental part of its *credo* that it will have a proper blending of industrial and cultural influences at the highest point that the students who attend can grasp, with a gradual rise to higher levels as the students develop. In such a school those whose environment, as well as whose future aim, is work, may find more culture than in purely academic schools. But the course must cause the child to think and act upon vital problems of which she recognizes the value as important to her individual life. She must work hard of her own volition, and the former idleness, which came from lack of interest, will pass away. When children feel that

work counts, they are no longer idlers. A school that can fill its students with energy which they never had before, which will make them feel an interest in study, which gives them a better grasp of their life problems, is educating them. The efficiency they gain leads to self-control, to honesty of life, and, finally, to character, which will make them better in every part of the life with which they are in contact. Industrial training may have a further advantage in discovering the inherent capacity of the working girl. When this force is released, if her health will allow, she will forge ahead, grasping advantages in industry, education, and economic life. That such an efficient preparation may be given women wage-earners for life has been proven by statistics of hundreds of girls placed in trade after a training at the Boston and the Manhattan Trade Schools.

MARY SCHENCK WOOLMAN

TEACHERS COLLEGE

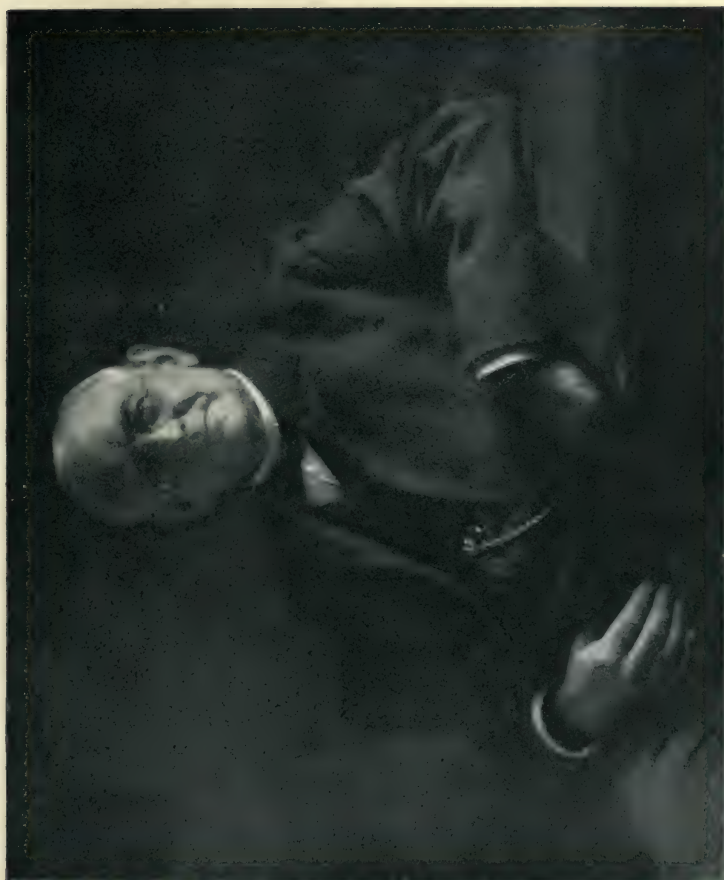
COLUMBIA UNIVERSITY

VI

FRIEDRICH PAULSEN

Unter den bedeutenden Männern, die in dem soeben verflossenen Jahre aus dem Kreise der Lebenden geschieden sind, ist keiner, der in weiten Kreisen Deutschlands aufrichtiger betrauert wird, keiner, dessen Name auch im Ausland mit so viel Verehrung und Sympathie genannt wird wie Friedrich Paulsen. Denn besonders in Amerika und England galt er mit Recht als einer der edelsten und tüchtigsten Vertreter des deutschen Gelehrtentums und der akademischen Lehrerschaft. In seinem Vaterlande aber hat er während der letzten zwei Jahrzehnte seines Lebens eine weite und segensreiche Wirkung ausgeübt, und es ist ihm in dieser Hinsicht kaum einer unter den lebenden Gelehrten zur Seite zu stellen. Kein Forscher von fundamentaler Bedeutung und in seinen theoretischen Ergebnissen nicht unbestritten, war er mehr als ein blosser Forscher jemals werden kann: ein Popularphilosoph im edelsten Sinne des Wortes, wie wir Deutschen gerade sie seltner besessen haben als die Engländer und die Franzosen, ein Erzieher seines Volks, der auf das öffentliche Leben, ohne ihm anzugehören, mildernd und klärend eingewirkt hat, ein treuer Warner, ein verständnisvoller und gerechter Beurteiler seiner Zeit.

Paulsens Leben ist einfach verlaufen und leicht zu überblicken. Geboren den 16. Juli, 1846, zu Langenhorn in Nordfriesland, besuchte er von 1851 bis 1862 die Volksschule seines Heimatsortes und kam dann, von dem Pastor des Ortes trefflich vorbereitet, nach Altona, wo er bis 1866 Schüler des "Christianeums" war. Sodann bezog er die Universität Erlangen, um Theologie zu studieren, siedelte aber nach drei Semestern nach Berlin über und wandte sich hier unter Trendelenburgs und Bonitz' Leitung dem Studium der Philosophie zu. Im Jahre 1871 promovierte er auf Grund einer Disserta-



F. Paulsen

tion über ethische Fragen und habilitierte sich im Juni 1875 an der Friedrich-Wilhelms-Universität mit der Schrift: *Versuch einer Entwicklungsgeschichte der Kantischen Erkenntnistheorie*. Drei Jahre später wurde er zum ausserordentlichen, 1893 zum ordentlichen Professor der Philosophie und Pädagogik ernannt. Als solcher entfaltete er eine bedeutende Wirksamkeit. Im Herbst 1877 hielt er zum ersten Mal seine berühmt gewordene Vorlesung über Pädagogik. Aus den geschichtlichen Studien, die sich an dieselben knüpften, entstand seine *Geschichte des gelehrten Unterrichts auf den deutschen Schulen und Universitäten vom Ausgang des Mittelalters bis zur Gegenwart, mit besonderer Rücksicht auf den klassischen Unterricht*, (1885, 2. Aufl. 1896). Im Jahre 1889 folgte sein *System der Ethik*, (7. u. 8. Aufl. 1906), im Jahre 1902 die *Einleitung in die Philosophie*, (14.-16. Aufl. 1906), im Jahre 1902 das Buch über *Die Universitäten und das Universitätsstudium*. Eine nicht geringe Anzahl kleinerer Schriften, die sich hauptsächlich pädagogischen, aber auch politischen und wissenschaftlichen Zeitfragen zuwandten, erschienen zwischendurch.

Persönlich ist Paulsen nur selten in die Oeffentlichkeit getreten. Er suchte Sammlung und Stille. Seinen eigenen Kreis fruchtbar auszufüllen, war sein Streben. "Ich danke Gott jeden Tag, dass ich mein Reich für mich habe," hat er einmal dem Verfasser dieses Artikels gesagt. Aeussere Auszeichnungen hat er niemals gesucht und spärlich erhalten. In Steglitz auf dem Fichteberg bewohnte er mit Gattin und Töchtern eine kleine, altmodische traute, im Grünen versteckte Villa. Seiner regelmässigen Lehrtätigkeit, schriftstellerischen Arbeiten, dem Leben mit seiner Familie und dem nachbarlichen Freundeskreis waren seine Tage und Abende gewidmet.

Vor nunmehr drei Jahren kehrte Paulsen von einer Reise nach Norwegen kränkelnd zurück. Seitdem verfielen seine Kräfte langsam, aber unaufhörlich. Weder die treue Pflege seiner Gattin, noch einige Reisen nach dem Süden vermochten sie wieder herzustellen. Ohne Schmerzen zu leiden, siechte er dahin. Aber bis in die letzten Tage seines Lebens hinein war er unermüdlich tätig. Je mehr ihn sein Zustand nötigte, seine

amtliche Wirksamkeit einzuschränken, desto öfter griff er zur Feder, um in Fragen der Erziehung und des öffentlichen Lebens seine Meinung auszusprechen. Auch seine akademischen Vorlesungen hat er, wenn auch freilich nur mit wenigen wöchentlichen Stunden, bis kurz vor seinem Tode durchgeführt. Zu Anfang Juli fühlte er, dass es ihm nicht länger möglich war, öffentlich zu sprechen. Damals schloss er seine letzte Vorlesung mit Worten des Abschieds, die seine Hörer tief erschütterten. Aber vor wie nach blieb er für seine Schüler wie seine Freunde zugänglich und teilnehmend, ein treuer Berater und klarer Beurteiler. Das letzte Glück für ihn war, dass er zu Anfang August die Vermählung seiner ältesten Tochter mit einem seiner Lieblingsschüler erleben konnte. Wenige Tage später verliessen ihn die Kräfte und das Bewusstsein völlig. In der Nacht vom 14. bis 15. August v. J. ist er gestorben.

Paulsen war ein friesischer Bauernsohn, und wer die niederdeutsche Rasse kennt, der weiss, was damit gesagt ist. Etwas Bedächtiges, eine gewisse Schwere ist ihren Menschen eigen. Aber sie sind voll gediegener Kraft und Tüchtigkeit. Ihr Sinn ist nach innen gekehrt; alles Laute, Lärmende, alles Schillernde, Glänzende liegt ihnen fern. So auch Paulsen. Er hat sich allmählich entwickelt, langsam zur Bedeutung durchgerungen, und diese Bedeutung liegt zu einem grossen Teil darin, dass er als ein ruhiger und gerechter Beobachter und Richter in den Streit aufgeregter Parteien trat und mit ernstem Nachdruck, aber ohne Lärm und Leidenschaft seine Meinung sagte. Dem entsprach seine Eigenart als Schriftsteller wie als Lehrer. Sein Stil ist höchst einfach und schlicht, aber klar und sachlich; jedes Streben nach Effekt liegt ihm fern. Auch auf dem Katheder war er kein glänzender Redner; er sprach langsam und bedächtig, aber eindrucksvoll und einleuchtend. Er riss nicht hin, er überraschte nicht, aber was mehr ist als das, er überzeugte.

Als Philosoph ist Paulsen von der Beschäftigung mit erkenntnistheoretischen Fragen ausgegangen, und er hat sich wie die meisten seiner philosophischen Zeitgenossen zunächst an Kant angeschlossen. Er ist einer der Führer der Bewegung

geworden, die von der Erneuerung der Kantischen Lehre aus der deutschen Philosophie neues Leben eingeflößt und in weiten Kreisen unserer Gebildeten das erstorbene Interesse für philosophische Fragen wieder belebt hat. Seine Vorlesungen zur *Einführung in die Philosophie* und das aus ihnen entstandene gleichnamige Buch, das bis in die jüngste Gegenwart hinein in aussergewöhnlich zahlreichen Auflagen erschienen ist, haben in vielen Tausenden von Jünglingen und Männern die Teilnahme und das Verständnis für philosophische Fragen und Anschauungen wachgerufen. Indem er die Ansätze zu einer positiven, im streng kritischen Sinne müsste man sagen metaphysischen Weltanschauung, welche die Kantische Lehre enthält, besonders betont, gelangt er zu der Grundansicht eines psychophysischen Parallelismus, wie ihn in der modernen Philosophie zuerst Fechner und dann gleichfalls im Anschlusse an Kant Friedrich Albert Lange, in England gleichzeitig Herbert Spencer, gelehrt hat. Von ihnen unterscheidet sich Paulsen durch die starke Betonung des voluntaristischen Elements. Er berührt sich hier in manchen Punkten mit Schopenhauer, dem er denn auch als einer der ersten unter den "künftigen" Philosophen warme Anerkennung ausgesprochen hat, ohne doch seine Lehre selbst zu übernehmen oder seinen Pessimismus zu teilen. Aber wie ihm in der Betrachtung der Welt und des Menschen das Willensleben der eigentlich entscheidende Faktor war, so zog es ihn von vornherein zu dem praktischen Problem der Philosophie. Schon seine Dissertation war ethischen Fragen gewidmet, und so ist es denn auch vor allem seine *Ethik*, die ihn in den weitesten Kreisen Deutschlands, aber auch Englands und Amerikas berühmt gemacht hat. Das Buch ist mit seinen Vorzügen und Schranken für den Denker Paulsen charakteristisch. Keine unerhörten neuen Gedanken, kein eigentlicher Tiefsinn, kein hinreissender Schwung kennzeichnen es, wohl aber lichtvolle Klarheit der Lebensauffassung, nachdrucksvoller Ernst der Ueberzeugung und eine Denkweise, die das praktische Leben und seine Bedürfnisse überall im Auge behält und aus allgemeinen Gesichtspunkten beleuchtet. So hat das Buch das ethische Denken vieler Menschen geläutert und befruchtet, in

einem Sinne, der den wackersten Antrieben unserer Zeit und unseres Volkes entspricht.

Die praktische Richtung Paulsens betätigte sich nun aber vor allem auf dem besonderen Gebiete der Pädagogik, und hier ist sie zur unmittelbarsten und fruchtbarsten Wirkung gelangt. Auch hier, und hier noch entschiedener als in den philosophischen Fächern, gewann er aus geschichtlicher Orientierung eine feste Stellung zur Gegenwart und ihren Fragen. Seine *Geschichte des gelehrten Unterrichts* ist eben in dieser Hinsicht ein vorbildliches Werk. Zum ersten Male stellte es die Entwicklung des deutschen gelehrten Schulwesens in ihrem inneren Zusammenhang wie in dem der allgemeinen Kulturbewegung dar, auf Quellenforschung gestützt und von geschichtlichen Gesichtspunkten geleitet. Aber noch wesentlicher ist, dass diese Darstellung nur die Grundlage bildete, um die praktischen Streitfragen, die das deutsche Schulwesen bewegten, von hier aus zu beurteilen und zu entscheiden.

Durch eine lange Tradition war der Zutritt zur Universität an die Absolvierung des humanistischen Gymnasiums geknüpft, und die Kenntnis der klassischen Sprachen galt als unerlässliche Vorbedingung für das wissenschaftliche Studium in allen Fakultäten. Im Laufe des 19. Jahrhunderts nun hatten die Naturwissenschaften einerseits, die lebenden Sprachen anderseits an Wichtigkeit für die Kultur beständig gewonnen, und in natürlicher Folge davon hatten sich die "realistischen" Lehranstalten, welche diese modernen Fächer in den Mittelpunkt des Unterrichts stellen, zu immer grösserer Bedeutung entwickelt. Die Vertreter dieser Anstalten forderten auch für ihre Abiturienten den Zutritt zur Universität; die Verfechter der humanistischen Bildung dagegen hielten schroff und ausschliesslich an dem Privilegium des klassischen Gymnasiums fest. Der "Schulstreit," seit den 70er Jahren allmählich entglommen, war durch die verfehlte Bonitzsche Schulreform von 1882 zu hellen Flammen entfacht, und die Schlagworte: Hie Humanismus, hie Realismus erfüllten die Fachkreise und erregten das weitere Publikum.

In diese Zeit fällt das erste Erscheinen von Friedrich Paulsens *Geschichte des gelehrten Unterrichts*. Selten ist ein wis-

senschaftliches Werk im richtigeren Augenblick erschienen, selten hat es so unmittelbares und lebhaftes Aufsehen erregt. Auf der einen Seite fand der Verfasser die freudigste Zustimmung, auf der anderen grimmigste Gegnerschaft, die vor persönlicher Verunglimpfung nicht zurückschreckte. Ueberall aber hatte man das Gefühl, dass hier eine Erscheinung vorliege, mit der im Guten und Bösen zu rechnen sei.

Fragen wir, was dem Werke diesen Erfolg verschaffte, so ist es vor allem die schon bezeichnete Tatsache, dass die Kritik, die sich gegen die bestehenden Zustände, die sich insbesondere gegen die bevorrechtigte Stellung des humanistischen Gymnasiums richtete, hier zum ersten Mal auf die breite Grundlage einer umfassenden und geschichtlichen Forschung und Darstellung gestützt auftrat, dass die Urteile und Vorschläge Paulsens nicht aus dem Zufall persönlicher Neigungen und Erfahrungen, noch viel weniger aus den Schlagworten erhitzter Parteien, sondern aus einem umfassenden Ueberblick über die geschichtliche Entwicklung erwachsen waren. Paulsen durfte in der Tat für sich in Anspruch nehmen, dass seine Tendenz "die Tendenz der geschichtlichen Bewegung selber" war. Sein Endurteil kam bei aller Mässigung im wesentlichen doch darauf hinaus, dass sich die einseitig klassische Bildung überlebt habe, dass, wie es gleich auf den ersten Seiten des Vorworts heisst, "der gelehrte Unterricht bei den modernen Völkern sich immer mehr einem Zustand annähert, in welchem er aus den Mitteln der eigenen Erkenntnis und Bildung dieser Völker bestritten werden wird," dass wir uns der Notwendigkeit auf die Dauer nicht entziehen können, "die humanistische Bildung, welche wir mit den Mitteln der alten Sprache zu erreichen vergeblich ringen, mit andern Mitteln zu gewinnen." Es ist das Ideal einer modernen und nationalen Bildung, das hier aufgerichtet und verfochten wird; siegte aber dieses, so war es um die gegenwärtige Gestalt des höheren Unterrichtswesens, zum mindesten um die bevorrechtigte Stellung des humanistischen Gymnasiums geschehen. Paulsen forderte "den Uebergang von der altsprachlich-humanistischen zu einer deutsch-humanistischen Gelehrtenschule" und neigte offenbar zu der Ansicht, dass sich die zukünftige Gestaltung dieser

Schule eher aus den realistischen als aus den humanistischen Anstalten entwickeln werde. Unsere Lebensbedingungen und unsere geistigen Bedürfnisse haben sich seit Beginn des 19ten Jahrhunderts von Grund auf geändert. "Es gibt heute," sagt Paulsen, "was damals nicht der Fall war, eine selbständige moderne Wissenschaft und Philosophie, und eine aus dem Eigenleben der modernen Völker erwachsene Literatur und Geistesbildung. Und die antike Philosophie, Wissenschaft und Literatur, die damals die eigene vertrat und als einzige in allen Schulen gelehrt wurde, ist historisch geworden. Aus dieser Sachlage musste sich früher oder später eine Bewegung ergeben, welche darauf ausgeht, die wissenschaftliche und literarische Bildung der Schüler überhaupt nicht mehr oder doch nicht wesentlich auf das klassische Altertum zu gründen." Diese Bewegung ist im Zuge, sie wird schwerlich Halt machen, ehe sie ihr Ziel erreicht hat. Die Gymnasien haben sich der neuen Lage der Dinge noch wenig angeeignet, "sie halten an den Sprachen und Literaturen des Altertums noch als einem zur Bildung unentbehrlichen Hauptstück fest, aber auch sie haben die neueren Sprachen und Literaturen und ebenso auch die neuen Wissenschaften in ihren Kursus aufgenommen. Und dazu sind neben der alten Form des Gymnasiums neue entstanden, welche die Bildung ihrer Schüler überhaupt nicht mehr auf das klassische Altertum gründen."

Was nun Paulsen praktisch forderte, war nicht etwa die Aufhebung oder auch nur eine entschiedene Umwandlung der humanistischen Gymnasien, sondern die Freiheit der Entwicklung für die neueren Schulformen. Seit dem Erscheinen seines Buches galt er als das geistige Haupt derer, welche die Gleichberechtigung der realistischen mit der humanistischen Schule verlangten, und es ist in erster Reihe sein Verdienst, wenn diese Forderung durchgesetzt worden ist. Paulsen hat durch seine Anschauungen wie durch seine Persönlichkeit einen starken Einfluss auf den Ministerialdirektor Althoff gewonnen, der ihm soeben in den Tod nachgefolgt ist, und diesem Staatsmann, dem hervorragendsten, der seit Jahrzehnten im preussischen Kultusministerium gewirkt hat, ist es gelungen, im ersten Jahre des neuen Jahrhunderts die Neuord-

nung in Paulsens Sinne herbeizuführen und dadurch einen entscheidenden Fortschritt in der Entwicklung unseres Unterrichtswesens anzubahnen.

Und wie in diesem Falle, so war Paulsens Streben beständig darauf gerichtet, die Gestaltung der Schule im Sinne der modernen Weltanschauung und Wissenschaft zu beeinflussen, den Zwiespalt, der bei uns in Deutschland vielfach zwischen Universität und Schule klappt, zu überbrücken. Immer wieder, und bis in seine letzten Lebenstage hinein, wandte er sich praktischen Fragen des Lehrplans und der Unterrichtsgestaltung zu; überall war es die Freiheit der Entwicklung, die Berücksichtigung der modernen Geistesbedürfnisse, die er verfocht. So förderte er als einer der ersten in Deutschland die Einführung des biologischen Unterrichts, so ist er noch vor kurzem für ein gewisses Mass von Wahlfreiheit in den oberen Gymnasialklassen eingetreten, so für die Vereinfachung der Abiturientenprüfung. Aber zugleich wandte er sich gegen die mancherlei Extreme, gegen die übertriebenen oder radikalen Forderungen, die innerhalb und ausserhalb der Schulkreise in den letzten Jahren so vielfach erhoben werden. Ein praktischer Blick und die natürliche Neigung zu Masshalten verbinden sich bei ihm durchweg mit dem Sinn für das Wünschenswerte und Ideale.

Die geschilderte Wirksamkeit ging selbstverständlich nicht nur von seinen Büchern aus. Seine Lehrtätigkeit an der Berliner Universität, die mehr als drei Jahrzehnte umfasste, legte die eigentliche Grundlage dazu. Seine Vorlesungen über Pädagogik, die er alljährlich wiederholte, haben bei vielen künftigen Lehrern zum ersten Mal Verständnis und Interesse für pädagogisches Denken wachgerufen. Vor allem aber trug seine populärschriftstellerische und journalistische Tätigkeit seine Anschauungen in weite Kreise. Mit der Sachlichkeit und dem Wissen des Gelehrten verband sich bei ihm die Klarheit und Eindringlichkeit seiner Darstellung, der Reiz eines höchst persönlichen Stils, in dem sich der Charakter des Mannes überall ausspricht: ruhige Besonnenheit, verständnisvolle Gerechtigkeit, nachdrucksvoller Ernst. So hat er sich über eine grosse Anzahl von Fragen, welche die Zeit bewegen, nicht

nur pädagogische und allgemein wissenschaftliche, sondern auch praktische, politische und kirchliche verbreitet, und wie er ein Freund der Realbildung war, ohne den Humanismus zu unterschätzen, so wusste er die Eigenart und die Bedeutung des Katholizismus zu würdigen, ohne irgendwelche Schwäche dem Ultramontanismus gegenüber zu zeigen. Aus der wissenschaftlichen Erkenntnis schöpfte er die Objektivität, mit der er Leben und Wirklichkeit betrachtete. Aber diese wurde bei ihm niemals zu unentschiedener Beschaulichkeit; es war etwas Tatkräftiges, Praktisches in ihm, eine gewisse Wucht der Ueberzeugung, die, niemals eng und unduldsam, doch immer zu entschiedener Betätigung drängte.

Ueberall, als Lehrer wie als Schriftsteller, zeigt Paulsen dieselbe vorbildliche Eigenart: ein ebenso massvoller wie charaktervoller Verfechter der geistigen Freiheit und des erzieherischen Fortschrittes, den seine geschichtliche Bildung gelehrt hat, Gerechtigkeit zu üben, ohne doch seinen Ueberzeugungen untreu zu werden, und der aus der Kenntnis der Vergangenheit die sichere Richtung für die Zukunft schöpft. So hat er unter uns gestanden und gerichtet, und so wird sein Name in der Geschichte der deutschen Bildung, mehr noch als in der der Philosophie, unvergesslich bleiben.

RUDOLF LEHMANN

POSEN AKADEMIE

VII

DISCUSSIONS

REORGANIZATION OF THE DEPARTMENTS OF THE NATIONAL EDUCATION ASSOCIATION

The time usually comes in growing organizations when it becomes advisable to readjust them to meet the needs for which they were created. The National Education Association has been and is now the great nationalizing force in American education. The issues in the educational field today are in many things different from what they were even twenty years ago.

The period of profitable expansion of departments probably has reached its limit. Unification, rather than diversification, should now attract our attention. Fundamentals should be kept in the active consciousness of all leaders in human endeavor. Temporary attractiveness of minor issues should not lead us away from the purposes for which we educate. While we should encourage all branches of special education, we should be mindful of the need of general culture and training as the point from which to start in preparing to carry on the work of specialization.

It is worth our while to consider the reorganization of the departments of the National Education Association. A committee consisting of persons with a broad outlook and wide experience might well be appointed to formulate and submit plans which shall reflect the best experience and philosophy, that waste of effort and needless repetition may be avoided, and that we may keep our feet on solid ground as we move on amidst conflicting interests and varying practises in attempting to shape, thru our powerful body, the ideas that shall control the destiny of the American people.

I. C. McNEILL

MEMPHIS, TENN.

THE SPRINGS OF AUSTRALIAN CHARACTER

Whether he will or no, and from whatever source his personal dispositions may be derived, an Australian can not withhold a word of comment upon the remarkable article on the "Springs of Australian character," printed in the December number of the EDUCATIONAL REVIEW. I ask leave only to refer to the fundamental conception of a subtle antagonism between the culture and traditions derived from England on the one hand, and the dawn of a sense of Australian nationality on the other. "The older school looked backwards always to the motherland; the younger one, springing from a stock which was never too much in love with what it had left behind, cranes forward eagerly to a time, not far distant to its eyes, when Australia will take rank among the Powers as one of themselves." It is not of Australian political independence that I would speak, altho, so far as the opinion of the single individual is of interest, *a priori* and historical reasons have convinced me that the only ultimate alternative will be some form of imperial federation, which would involve a revolution in the English constitution for which the time is not yet ripe, but which England may one day be willing to effect in the interests of imperial unity. In the meantime Australia is politically loyal, but culturally she begins to be rebellious against a control that is partly external, altho it doubtless aims at the people's good.

Australia has a *confident* literature of her own, but her dominant literary traditions continue to be British. Such a condition is always anomalous, and the verdict of posterity is ever with the Chaucer or the Lessing who marshals the forces of an intense national spirit against the diminished power of a remoter culture. It is true that local Australian literature, with all its vigor and truth, has a character of melancholy and lonesomeness, and has more to say of the vast interior emptinesses than the joys and beauties of typical urban life. But I believe that the external ground of these limitations is the inertia of provincialism. The dominant culture, the dominant education of the Australian colonies is still dictated by voices from oversea. From the universities

of Sydney and Melbourne, oligarchically administered, Australian professors and more definitely Australian interests are quietly excluded. No course in Australian history or literature is given in the University of Sydney. An able and cultured ring of English and Scottish professors, relying upon Oxford and Glasgow traditions, has the academic situation easily in hand. A similar British influence dominates aristocratic society from the vantage ground of Government House. The great secondary schools, officered by English headmasters, and, in part, by English undermasters, do not oppose a national Australian culture, but disregard it; and even the state school systems in several colonies have thought it wise to introduce British educational "experts," tho Britain, it is to be feared, in the field of elementary education, needs them somewhat more than Australia. This literary phase of the opposition of the two fundamental dispositions in Australian character will presumably end in the victory of an Australian Lessing, but in the meantime, an Australian has to go abroad to realize what his country loses by even the nominal, indirect, and sympathetic tutelage under which it flourishes. On the other hand, the value of the plan of introducing "new blood" into the intellectual life of the colonies may readily be admitted, and is only limited by the tendency of the "new blood" to be conservative rather than progressive, authoritative rather than stimulating, exclusive rather than democratic, imperial rather than national.

PERCIVAL R. COLE

TEACHERS COLLEGE
COLUMBIA UNIVERSITY

CO-EDUCATION AGAIN

To the Editor of the EDUCATIONAL REVIEW:

In the EDUCATIONAL REVIEW for January, Dr. Sachs said, "Mrs. Olin contends that according to my statement the women students of the Wisconsin University afford a 'serious menace in the presence of many . . . who have no serious purpose, who attend to win social prestige.' What I *did* say was this: 'There must be grave occasion for doubt when the

president of a co-educational university like President Van Hise, of Wisconsin, points out a serious menace in the presence of many young *men and women in colleges like his*, who have no serious purpose,' etc. I leave it to the readers of this REVIEW, whether in view of the animus that prompted the suppression of the italicized words, it is possible to carry on a fair argument."

May I trespass upon your courtesy to refer the readers of the REVIEW who are interested in "fair argument," without reference to the subject which has been under discussion, to my statement on p. 504 of the REVIEW for December as follows: "Dr. Sachs said, 'We are not likely often to get distinct admissions from within co-educational institutions that the promiscuous student body sometimes falls quite short of ideal conditions. There must be grave occasion for doubt when the president of a co-educational university like Chancellor [the word originally used by Dr. Sachs] Van Hise, of Wisconsin, points out a serious menace in the presence of *many young men and women in colleges like his*, who have no serious purpose, who attend to win social prestige; there is a tendency, he says, to regard as successful the one who is attractive to the young men; social availability is regarded by many young women as the basis of a successful college career, rather than intellectual leadership."

It is seen above that there was no "suppression" of the words italicized by Dr. Sachs in my presentation of his statement; and that, on the other hand, he omitted the special reference to women in the latter part of the quotation made. Neither my animus nor opinion is of interest to the educational world, but I believe that the facts I have presented have some bearing upon conclusions from the expert testimony relied upon by Dr. Sachs.

HELEN R. OLIN

MADISON, WIS.

VIII

REVIEWS

Vorlesungen zur Einführung in die experimentelle Pädagogik und ihre psychologische Grundlagen—VON ERNST MEUMANN, O. Professor der Philosophie in Münster i. W. Vol. I. Leipzig, Englemann, 1908. xviii + 555 p.

This work is very welcome as an extensive collection of the data of experimental work in child psychology and in education. It is not, however, intended as a systematic treatise; the author reserves that for another, more comprehensive work. It is intended as an introduction, for teachers, to the use of psychological experiment in the solution of educational problems, and is devoted, in no small measure, to making the program of such study attractive, and to showing the precise lines along which the experiments should progress. The time has certainly come for the introduction of the experimental method, and for distrusting statements, new or old, which are not based on precise observations. Too long has the art of teaching rested on the common sense and experience of the individual teacher, aided only by an educational science consisting of definitions and authoritative rules, the reasons for which could not be seen by those who followed them. What we need, first of all, is a knowledge of *facts* regarding education, that is to say, of the facts regarding the child, his development and capacity, his reaction to the subjects, methods, and conditions of the school. Experimental pedagogy refers all questions back to the child, the child as experimentally known. Great have been the errors in the past of those who, like Rousseau, sought to penetrate the child mind by an effort of imagination, or who, like Herbart and Froebel, deduced it from general principles. A science of education that is based on facts will be freed from mystery; the individual teacher, if intelligent and well-instructed, will know the reason for the

practical rules and regulations which he applies; and thus the intellectual standing of the profession will be raised. Such is the author's opening argument.

The problems to be experimentally treated are classed under four great heads: mental development, individual differences, the child's manner of work, and didactics, including his reaction to the school subjects.

In the chapter on mental development in general, the relation of mental to physical development is considered, and the results of anthropometric studies of children are sketched. In regard to the nature of mental development, the following interesting generalization is made: from the time of entering school to adult life, there is no appearance of entirely new capacities, but there is an increase in the efficiency of every mental performance; there is a change in the relative importance of different mental abilities, so that some functions which are subordinate in the child come to be dominant in the adult; and there are also qualitative changes in the interests and guiding ideas which determine the direction of perception and thought. The development of special abilities is treated in detail; space can be taken here only for citing a few isolated facts which may serve to show the value of the experimental method, inasmuch as they could not at all be regarded as established by common observation. The child's attention is not only more unstable than that of the adult, but it is also slower in adapting itself to a task (p. 92). The child's power of memorizing, of learning by rote, is, contrary to common opinion, much less than that of the adult, providing only the adult takes a little time to get back into practise in this sort of work (p. 192). The power of memorizing increases up to the twenty-fifth year. On the other hand, the *retention* of what has been memorized is best in quite young children, and decreases with age (p. 196). Similarly, in a series of memory tests, the adult improves with practise faster than the child, but loses this practise effect more rapidly during periods of no practise. The speed of transition from one idea to another, as measured in association experiments is very much slower

in children than in adults (p. 228). Children make few esthetic judgments; they judge a work of art wholly by the impression that its content makes on their feelings, and have no eye for the excellence of the artist's work. Pictures, charts, and mottoes, hung on the walls of the schoolroom, and simply left to sink into the child's mind, usually make no impression at all (p. 283, 285).

The second division of the book, devoted to individual differences in children, and chiefly to differences in intellectual power, is much less satisfactory than the first. It is rather a program for future work than a digest of work accomplished, and consists mostly of formulating the problems to be solved and showing experimental methods by which they may be approached. Out of two hundred pages devoted to this matter, very careful gleaning would be needed to gather twenty pages of results. It is also unfortunate that the author neglects entirely the statistical work of Galton, Pearson, Thorndike, Spearman, and others who have studied individual differences and their correlations. The theory of mental "types," which the author takes for his guiding star thruout this part of his work, is probably little better than a will-o'-the-wisp; certainly it is opposed to the modern biometrical conceptions of types and species. The author's procedure is, first to look for pronounced individual differences in some trait; to regard the individuals who differ most as representatives of opposed "pure types"; to group together the individuals lying near each extreme under one or the other of the pure types; and finally to treat the great mass of individuals, who lie between the extremes, as belonging to a "mixed type." In this way, differences of degree are artificially turned into differences in kind, and all sense of the distribution of individuals thru the range of variation is lost. The author recognizes: types of perception, including the descriptive type, which analyzes the presented object into its details, the narrative type which notes relatively few details and weaves a story around them, and the emotional type, which sees chiefly things having a personal interest; types of memory, as the quick and slow memorizers,

the good and bad retainers, those who memorize mechanically and those who seek for associative links to aid them; types of attention, as the intense and the weak, the narrow and the broad, the steady and the varying; in fact, types are set up wherever the range of individual variation is great. Types of imagery—the original type of types—are considered very fully, tho of the sixty pages devoted to them, only three go for the results. The outcome must seem ridiculously meager to the seeker after types, for after expounding numerous methods—many of which are, however, thoroly unreliable for the purpose—for detecting the visual-minded, the auditory-minded, the motor-minded man, the author concludes that these pure types are excessively rare, especially among children; in fact, among the many children whom he has examined, he has never met with an individual of pure type, nor can he find a well-established case in the literature (p. 491, 494). Most people have visual imagery in certain kinds of mental work, and auditory or motor in other kinds; with increasing age the general tendency is to think more in words, with auditory-motor imagery; imagery of any kind may be improved by practise. After all this, it seems a little far-fetched to infer that “teachers should know the theory of imagery-types, and should acquaint themselves with the imagery of their pupils” (p. 495).

The author's attitude towards the problem of formal discipline—a problem which lends itself readily to experimental investigation—is interesting. He is favorable to the theory of formal discipline, tho in a somewhat less mysterious form than the traditional one. The fundamental facts on which he bases his position are the great, even remarkable improvement which an individual makes in any function which is submitted to special and conscious practise, and the spread of the improvement from the specific performance trained to others of like nature. From the first of these facts he concludes that much greater efficiency of any function could be developed in the schools if the pupil, instead of having his attention directed wholly to the mastery of the subject-matter, were urged to improve his memory, his power of concentration, etc., and if

exercises were set him for those specific ends. The author does not, however, advocate the introduction of new matter to serve as the basis of such formal training; the existing subject-matter will do as well, but more stress should be laid on the efficiency of the pupil's performances as such, more attention should be paid to the formal success of his efforts. From the fact of the spread of effect from the practised function to other related functions, he infers that the results of such formal training will not be limited to the particular materials used in the training. Altho much doubt can still be raised as to the extent and the meaning of such spread of the effects of training, the author's conclusion is made more probable by his insistence on certain factors—will-factors, he calls them—which he regards as essential to successful training. The interest in success must be aroused, the sense that success is possible, and the “will to improve.” If formal training, in the clear-cut form which it takes in a practise experiment, breeds this sort of attitude toward mental work, its results might prove as beneficial as the author believes.

R. S. WOODWORTH

COLUMBIA UNIVERSITY

Mental development in the child and the race—Methods and processes.

By JAMES MARK BALDWIN, Professor of Philosophy and Psychology, in the Johns Hopkins University. Revised edition. New York: The Macmillan Company, 1908. xvii + 477 p. \$2.25 net.

There is little need to summarize the contents of this well-known work—for it is now essentially the same book as in the first edition, revised in details, as the author's later thought has suggested modifications and additions, as criticisms called for defense, or as new work by other authors afforded side lights. The new edition by no means purports to be a cyclopedia of the work in genetic psychology which has been accomplished since the book first saw the light. It is essentially an exposition of the theory of “circular reactions”—reactions which reinstate the stimulus that aroused them and so lead to a repetition of the reaction. The importance of such circular reactions in the formation of habit is evident; but the

great value of the conception, in the author's view, is that it affords an explanation of the original "lucky reaction" by which an animal first accommodates itself to a new situation and which forms the starting point of a new habit. It is customary to refer to the pleasant or unpleasant result of a reaction as the selective agency in retaining or repressing that reaction. But unless there were some preëxisting tendency towards pleasurable reactions, or else very frequent repetition of the stimulus, the chances of developing a successful reaction would be very slight. The fact is, however, as is seen beautifully in the tropisms, that the fundamental reactions of an organism are such as either to hold, reinstate, and increase the stimulus, or else to escape from it. The pleasure or pain is not accidentally connected with the stimulus, but it is the stimulus itself which is pleasureable or painful, and the outcome of the reaction is either more or less of the stimulus. The successful reaction to a propitious stimulus thus reinstates the stimulus and leads directly to a repetition of the reaction. The author's use of the term "imitation" as an equivalent for "circular reaction" tends rather to obscure his meaning. His justification for this usage is that in imitation, as the term is commonly used, the reaction consists in copying the stimulus, and is thus circular. At the lowest, or organic level, the imitation has much of the character of a tropism; the stimulus which is reinstated is external. At a higher, conscious level, the copy imitated need not be the external situation as it exists, but may be an idea of some other condition of affairs suggested by the presented situation. At a still higher, volitional level, there is a conflict of copies which need co-ordination, and here there is need for persistence in the effort to imitate. Tho the work is very largely devoted to considerations of this broad theoretical character, it contains also an account of the author's original observations on his own children, citations of other empirical evidence, and application of the principles to the development of speech, handwriting, song, attention, and other forms of action.

R. S. WOODWORTH

COLUMBIA UNIVERSITY

Mr. Albert P. Terhune has attempted a collection of important historical events in his *The world's great events*. His interpretation of some of the great historical conflicts is very interesting. (New York: Dodd, Mead & Co., 1908. 308 p. \$1.20.)

Another *Composition and rhetoric*, well and carefully made and useful for school use, is that edited by Mr. Thomas of the Newton, Mass., High School, and Professor Howe of Indiana University. (New York: Longmans, Green & Co., 1908. 509 p.)

There is only one criticism to be made of the usefulness of *Argumentation and debating*, by Professor Foster of Bowdoin College—the book has no index. Despite this very serious defect, it is in many ways the best book on this topic that we have yet seen. (Boston: Houghton Mifflin Co., 1908. 486 p. \$1.25.)

The well-known principal of the Swansea Training School, Dr. David Salmon, has edited, with an admirable introduction and elaborate notes, a translation of More's *Utopia*. No other edition of this classic is so useful for teachers and students of education and politics as this. (London, 1908. Ralph Holland & Co. 175 p. 2s.)

The early history of the English Constitution is traced in the light of the best authorities on admirably clear and large lines by Professor Albert B. White of the University of Minnesota in his *Making of the English Constitution*. (New York: G. P. Putnam's Sons, 1908. 410 p. \$2.00.)

Superintendent Chancellor has added to his earlier volume on *School administration* a book entitled *Our city schools*, in which he brings together the results of observation and experience for the benefit of those charged with the administration and production of municipal school discipline. Mr. Chancellor's book is of unusually practical value. (Boston: D. C. Heath & Co., 1908. 330 p. \$1.25.)

A book of selections for school singing that makes considerable demand upon the previous training and power of the students is *Choruses and part songs for high schools*, by the Supervisor of Music in Indianapolis, Mr. Edward B. Birge. (New York: American Book Co., 1908. 185 p. 65c.)

Miss Caroline Crawford of Teachers College, Columbia University, has prepared a truly admirable volume for the use of school children in her *Folk dances and games*. She indicates the educational use and value of the dance as a form of exercise, and has prepared with extraordinary skill her material to accomplish that end. (New York: A. S. Barnes & Co., 1908. 83 p. \$1.50.)

Miss Eva March Tappan has shown literary skill and the teaching instinct in her *Chaucer story book*. She has made an edition of Chaucer's tales which high school students may be very glad to read. (Boston: Houghton Mifflin Co., 1908. 212 p. \$1.50.)

Gray's *Manual of botany* is never out of date by reason of its fundamental excellencies, and the seventh edition by Messrs. Robinson and Fernald of Harvard University testifies to the standard character of this textbook. (New York: American Book Company, 1908. 926 p. \$2.50.)

Principal B. C. Mathews of the Barringer High School, Newark, in his volume entitled *Our irrational distribution of wealth*, makes some sharp criticisms of the existing economic system. The weakest chapter is that entitled "Legalized economic slavery." (New York: G. P. Putnam's Sons, 1908. 105 p. \$1.50 net.)

Students of New Testament Greek will find much help in the new *Short grammar of the Greek New Testament*, by Dr. A. T. Robertson of the Baptist Theological Seminary, Louisville, Ky. (New York: A. C. Armstrong & Son, 1908. 240 p. \$1.50.)

Miss Mary E. Laing has prepared a revised and enlarged edition of her *Reading*. One hardly knows where to find a better treatment of this fundamental subject for the benefit of the elementary school teacher. Miss Laing's book ought to be within reach of every elementary school classroom in the country. (Boston: D. C. Heath & Co., 1908. 216 p. \$1.00.)

Of making books on economics, there is no end. The last text-book to reach us is entitled *Economics*, by Messrs. Nearing and Watson, Instructors in the University of Pennsylvania. (New York: The Macmillan Co., 1908. 499 p. \$1.90 net.)

An admirable *Latin reader* with selections entirely commendable is edited by Mr. W. K. Gillies of the Glasgow High School and Mr. H. J. Anderson, Inspector of Training Colleges in Cape Colony. The book might well be used for collateral reading in secondary schools. (London: George Bell & Sons, 1908. 211 p. 2s.)

Russia is just now deservedly in the forefront of public attention. Nothing more interesting and more informing has been written on contemporary Russia than the volume entitled *Russia's message*, by William English Walling, which has recently come from the press. (New York: Doubleday, Page & Co., 1908. 476 p. \$3.00.)

English odes is the title of a thin volume edited by E. A. J. Marsh which contains the best odes there are in the English language. (London: George Bell & Sons, 1908. 100 p. 1s.)

Senator Beveridge of Indiana has brought together some of his magazine articles in a little volume entitled *Work and habits*. He preaches a sound gospel. (Philadelphia: Henry Alternus Co., 1908. 96 p. 50c.)

Of supplementary reading books there is no end and each one seems more attractive than its predecessor. A good type

of this sort of school literature, admirably illustrated, is Chamberlain's *How we travel*. (Macmillan Co., 1908. 226 p. 50c.)

An important educational study, much more practical than many of its kind, is to be found in *Systematic study in the elementary schools*, by Miss Earhart, Instructor of Elementary Education in Teachers College, Columbia University. Miss Earhart discusses at length and with full command of her material the nature of logical study. We commend the book especially to teachers and principals of elementary schools. (Published by Teachers College, Columbia University, New York, 1908. 98 p. \$1.00.)

The latest addition to the well-known Story of the Nations Series is *The Roman empire*, by H. Stuart Jones, Director of the British School at Rome. His work is admirably done, and is well illustrated. (New York: G. P. Putnam's Sons, 1908. 476 p. \$1.50.)

Britain for the British, by Robert Blatchford, is a lively and vigorous contribution to the socialistic propaganda. It is as foggy as other books of its kind. (London: The Clarion Press, 1908. 174 p. 2s. 6d.)

An important work which will receive fuller notice is the new volume by Professors Dewey of Columbia and Tufts of Chicago on *Ethics*. Their treatment of this world-old subject has much originality and power. (New York: Henry Holt & Co., 1908. 618 p. \$2.00.)

Teaching a district school is the title which will appeal certainly to the tens of thousands engaged in that occupation. The author is Professor Dinsmore of Berea College, and he has made a helpful and practical book for everyday use on the rural school teacher's desk. (New York: American Book Company, 1908. 246 p. \$1.00.)

IX

NOTES AND NEWS

College Admission Requirements

Despite all the progress that has been made in the past decade in adjusting the work of secondary schools and colleges, the question of college admission requirements will not down. Indeed, it is not likely to down until some substantial changes are made in the existing state of affairs. It is worth while to reproduce, for purposes of reference and to induce reflections upon the matters involved, four conclusions arrived at by an important committee of the Association of Colleges and Preparatory Schools of the Middle States and Maryland appointed to deal with the subject of the quantity of college entrance requirements. This committee submitted its report in November, and the four conclusions which follow were submitted over the signatures, among others, of President Remsen of Johns Hopkins and Taylor of Vassar, Professors G. R. Carpenter and Sachs of Columbia, Thompson of Princeton and Bristol of Cornell, and Messrs. Goodwin of the Packer Institute, Farland of the Newark Academy, and Sayre of the Central Manual Training High School of Philadelphia. Their conclusions are:

1. The amount of work that may reasonably be demanded for admission to colleges is measured by what can be done in an efficient four-year high school course.
2. In our judgment better results would be secured in preparation for college if the same amount of work were concentrated on fewer subjects.
3. The minor differences now existing between requirements are detrimental to the best interests of education, and should be eliminated.
4. In our judgment, criticisms on special subjects are serious

enough to call for the careful consideration of such requirements by properly constituted committees.

**Secondary
Schools and
Vocation**

The Department of Public Instruction of New Hampshire has included in its last Annual Report an interesting and suggestive discussion of the influence of secondary schools upon movements of population and upon vocation. The following quotation will show the scope of the discussion:

"During the first three-quarters of the nineteenth century every group of three or four towns had its academy, usually an endowed institution. Out of these academies went a steady stream of sons and daughters who were, other things being equal, always the strongest of the generation, for otherwise they would not have gained this education. Seldom did they settle upon the old farm or in the home town. Their education had fitted them for other things. They became lawyers, or physicians, or clergymen, or schoolmasters, or business men in the cities, and the girls went with them prevailing to be their wives. Their children grew up under city conditions and went to city schools. The unambitious, the dull, the unfortunate boys and girls of the old countryside, who could not get to the academy, as a class remained behind and became the dominant stock. And they reproduced their kind for another generation, upon whom the same sorting process was carried out. Then the factory system seized upon the strong-limbed and restless, albeit slow witted, and began to sort them out and remove them. Finally, the civil war came and struck down the idealists by the wholesale, mostly boys or young men who had not yet reproduced themselves in a new generation. Now, upon a journey through rural New England, you shall see fine old mansions showing by their architecture that they date back well toward the beginning of the nineteenth century, and ample old homesteads with their capacious barns, all of them more or less in a state of decay. Of many, nothing but the cellar hole and an, at first sight, unaccountable orchard is left. These were the homes of a race which lived and pros-

pered, which cleared the land and built homes and added barn to barn, which accumulated wealth and gave virile expression of itself in church, in state, and in educational institutions. And yet the nearest market was often fifty miles away by wagon road. The nearest metropolitan market was often as distant as is the metropolis of the world to-day. But that race allowed its sons and daughters to be educated away from the farm and the country and from the state. In their place today, we too often have a dwindling town, a neglected farm, a closed church, an abandoned schoolhouse. And, if the last two are still open, in too many cases the cause of religion and of education would be better served were they closed. And the old academy, having sorted out and sent away the ambitious stock, is now dormant.

"The tendency of this phase of depopulation has been to strip the rural town in favor of the village town, to draw from the village town into the city, and to draw from the whole state into those states having already thickly settled areas. Accordingly, our New Hampshire rural towns as a class have lost from twenty to fifty per cent. in the last fifty years, and had it not been for the influx of the foreign factory population the state as a whole would probably have lost.

"The selective process and the purely classics type of secondary school have undoubtedly also been responsible within the urban zone for heavy drafts of native power and adaptability away from the industries and trades toward the professions and toward commercial life; and, what is worse, have probably been responsible in much the same way for a considerable part of the drift of women away from motherhood and home-making into economic competition with men."

**The Rhodes
Scholars**

The Rhodes Trustees have issued in printed form a statement regarding the Rhodes Scholarships for 1907-8, apparently to set the exact facts in opposition to some extraordinary critical and misleading comments which have been made recently both in England and in America.

From this statement it appears that during the last academic year 156 Rhodes Scholars were in residence at Oxford, and that at the end of the summer term 54 of this number completed their course and took their final examinations. During the present academic year the number of Rhodes Scholars in residence has been increased to 178, and it is worth noting that 15 of these are at Balliol College, the seat of the best and most serious scholarship at Oxford. Moreover, 20 of the Rhodes Scholars are taking the course in *Literæ Humaniores*; 18 that in Natural Science, 38 that in Jurisprudence, and 20 that in History. The number of Oxford distinctions gained during the past year by Rhodes Scholars, or ex-Scholars, was considerable, tho not at all extraordinary, and a large number of scholastic appointments in the United States and Canada went to former holders of these scholarships.

The examination for the scholarships open for 1909-10 to applicants from the United States will take place in October, 1909, and the election of scholars will be completed in the January following; the elected scholars will go into residence in October, 1910. The Rhodes Trustees believe that by this earlier examination and election of scholars, the regular work of candidates will be least interfered with in their own colleges and universities, and that elected scholars will have a better opportunity of directing their studies in preparation for the course which they are to pursue at Oxford.

**Report of the
Commissioner of
Education**

From the advance sheets of the report of the United States Commissioner of Education, bearing date October 1, 1908, the reader may gain an excellent idea of the usefulness of the Bureau and of the very active character of the work and inquiry which are going on. The Commissioner points out that for the year 1906-7 the educational systems and institutions of the United States, public and private, enrolled in the neighborhood of nineteen millions of pupils of all grades and classes. About 20 per cent. of the total population of

the country attended the common schools for a longer or a shorter period. This percentage appears to have been pretty nearly stationary for the past thirty years. In the meantime, however, the average length of the common school year has advanced from 130 days to more than 150 days, and the percentage of those enrolled who were, on the average, in actual attendance each day of this longer school year, has advanced from 62 per cent. to 70 per cent.

While the proportion of the population who went to school at all has not increased, the remarkable increase in those attending high schools still continues and now reaches about 1.13 per cent. of the whole population. Speaking generally, one out of every ninety people of the United States is enrolled in a secondary school, and one out of every three hundred is enrolled in a college or other institution of higher education.

Of the total number of teachers in the common schools of the country, about 475,000 in all, less than $22\frac{1}{2}$ per cent. were men. Not only this percentage but the actual number of men teachers has been steadily declining for ten years or more. Meanwhile the average monthly salary of both men and women teachers has been slowly rising, but so slowly that it has failed to keep pace with other expenditures for educational purposes. The statistics on these points contained in the report are full of interest and instruction.

Commissioner Brown also discusses the various steps that are being taken to standardize American education, the advance of the movement for industrial education, the effective work of the recently organized voluntary educational boards, and the steady progress of the movement toward internationalism in education.

**Mistakes That
Are Serious**

Two tendencies in college faculties at the present day may need repression. One is the disposition on the part of those who have taken post-graduate degrees in universities to employ unduly university methods in their instruction, and to overlook the difference in the maturity of mind and the end to be

sought, between undergraduates in colleges and those pursuing graduate courses in universities. The other tendency is to distract the attention of the undergraduates by the multiplicity of studies which are offered for their election, and the manifold books which they are required to consult in the prosecution of these studies. There would be greater economy of force and less superficial scholarship if both of these tendencies could be somewhat checked.—[From the Report of President Seelye of Smith College for 1907-8.]

EDUCATIONAL REVIEW

MARCH, 1909

I

THE PERSONALITY OF THE TEACHER ¹

All work that men do in the world can be regarded as the product of an art or a craft, and the best work is that which contains the right proportion of both.

I suppose that the difference between an art and a craft is that an art is a spontaneous outburst of faculty, while a craft is a species of technical skill developed by a definite demand. It is just the difference between wrought iron and cast iron. Even tho an artist of genius may design the original model, and tho the craftsman's copy may be accurate, durable, and serviceable—yet, from the artistic point of view, it is a tame and lifeless process when that original goes on being dully and mechanically reproduced. Such a reproduction misses the tiny irregularities, the subtle shades, the charming spontaneity of original work. It loses, in fact, the flavor of personality.

It is, of course, impossible nowadays, in the face of the strain created by a prodigious demand for education, to demand that all teaching should be of an artistic kind. But we lose inspiration, we teachers, if we begin to think of teaching as a craft rather than as an art. The best teaching is, or can be, one of the most artistic things in the world—a mixture of the art of statement, the art of imagination, and the dramatic art; and such teaching as this, which is the fine flower of the process, can never be created by a demand. And thus

¹ Presidential address to the Teachers' Guild (England), 1908. Reprinted from the *Teachers' Guild Quarterly*, December 15, 1908.

I suppose that it is more practical under present conditions to aim first at producing the best kind of craftsmanship, so long as we do not rest contentedly in craftsmanship. Moreover, there is, fortunately, another factor which is being called into play by the widespread demand for popular education. A professional knack is often a hereditary thing, and, as our teachers multiply and replenish the earth, no doubt a certain force of hereditary craftsmanship will be called into being. Then, too, as the profession grows in dignity and honor, the more that it is recognized as a noble and beneficent career, as is rapidly becoming the case, so much the more it attracts to itself the brighter and more generous spirits; and thus we get a hope of increased art as well as increased craftsmanship. I myself regard the prospect with infinite hopefulness; I see on all sides the question of education being taken up, not only in an earnest and serious spirit, but, what is still better, in an ardent and eager spirit. Education thus becomes at the same time more scientific and more emotional; and I trust, with all my heart, that a due balance and proportion may be preserved between these two qualities; each is absolutely necessary. If education becomes too emotional, it tends to be inexact and sentimental—that is a possible Charybdis. But, on the other hand, if it becomes too scientific, it becomes both arid and uninspiring, because it loses sight of the human element and degenerates into a species of chemistry—that is the Scylla of education; and it is a great relief to me to find that the leading educationists of the day are more than alive to the necessity of keeping the two qualities abreast.

A factor, then, of paramount importance in education is the personality of the teacher—the influence, the atmosphere, call it what you will, which is so difficult to analyze or describe, but the presence or absence of which is so instantaneously felt. There was a famous Professor of Geology in old days at Cambridge, Adam Sedgwick. I do not imagine that he was a very scientific geologist; but I remember hearing a great classical scholar and theologian describe how he attended a lecture of Sedgwick's in his undergraduate days. "I came away," he said, "firmly convinced that I had mistaken my real

bent up to that moment, and that geology was the one thing worth studying." That is the result of personality; it is partly the same as enthusiasm, no doubt, but by no means conterminous, for I have before now heard an enthusiast hold forth on his subject and send his hearers away with the determination that, whatever else they studied, they must endeavor to be preserved from any further acquaintance with that particular branch of human knowledge. Enthusiasm may have an absolutely deterrent effect if it is not accompanied by a certain persuasiveness—the same quality which is so essential, as we know, in a book. One may read a book full of not impossible events, and close it, feeling that it has succeeded in being "at once wild and dull;" on the other hand, we may read a book in which the incidents related may be grotesquely and absurdly impossible, and yet one finds oneself accepting the situation unquestioningly, and, however improbable it may appear to subsequent reflection that the event recorded took place, yet, while one is under the spell, one has no desire even to question the actuality of the narration. So it is with personality in teaching. It carries the learner off his feet; it makes him feel that the subject which is being handled is beautiful and enviable; it kindles the wish to know; it opens up dim and attractive corridors of the mind, mysterious and lovely vistas; it gives wings to the imagination, revealing a new and desirable region of thought. Like the musician in Abt Vogler, such a teacher has power "out of three sounds to frame not a fourth sound, but a star." I am not romancing. I have in my mind a teacher under whom I was once fortunate enough to sit. I should like to be able to say that the basis of his character was strenuousness and high enthusiasm; but I do not think he was a serious man. He had fancy, and wit, and courtesy, and the power of command, and a good deal of miscellaneous knowledge, which gave him the happiest knack of illustration. The result was for his pupils a high degree both of enjoyment and stimulus. And on the other hand, if I must confess it, the most ineffective teacher I ever remember was a man of incredible diligence and high-mindedness. But he was also a bore; he possessed in an almost unique degree the power of

alienating the attention; he carried a dulness into all he taught; and the world of knowledge as he exhibited it was like a landscape under a heavy fall of snow, all sounds dulled, all outlines merged.

Of course, these are extreme instances, but they illustrate my main point, that charm and suggestiveness play a larger part in the work of a teacher than is perhaps commonly admitted. If one could depend upon a desire for knowledge and a mature enthusiasm being present in the mind of the taught, then the men of seriousness and profound acquirements is the better teacher; but, as a general rule, children are unstable and restless, and have to be wooed very tenderly along the upward path; and thus a man with sympathy and understanding, who has still got something of the child about him, whose temperament is birdlike and inquisitive, whose imagination is active, will often be more effective as a teacher than the man of matured mind and solid acquirements, who has forgotten, if he ever knew, how fitful a thing the early appetite for knowledge often is. Of course, in speaking thus, I am forced to confine myself to generalities, but I may add one thing: the difficulty of lack of interest does not occur in a marked degree in the case of younger children. In early years most children have a cheerful aptitude for doing, with a certain dutiful zest, what is required of them; they do not differentiate to any great extent. They are stimulated by the imaginative element, but, if that is absent, they fall back on a natural and instinctive love of occupation, and if they like and respect a teacher, they will do with a pleased deference what they are set to do. The difficulty begins when the child begins to grow up, when temperament develops, and predilections begin to show their heads. Those are the years when the teacher's art is put to the test, and when all depends upon imaginative sympathy.

Well, then, we are brought face to face with this perplexing fact—that this secret of personality, this sympathetic influence, whatever it may be, is the most potent of all agents; and this may produce a sense of despondency in the teacher's mind, because it seems so unattainable a thing, unless it is naturally

and instinctively there. It seems to be one of those virtues, like humility, which dissolves and melts the moment it becomes self-conscious. I remember being much struck the other day when some important educational witnesses were being examined before a Board of which I was a member; each of them had some panacea for all the difficulties of inattention and indolence. One of them was sure that elementary science was the only thing needful. Another pinned his faith on the blackboard; another had found that English literature was the one real solution of the crux, and so forth. But I soon saw what was the case: all the witnesses were effective and enthusiastic teachers; and it became clear to me that the subject which each recommended happened only to be the subject in which he was personally most interested—the channel in which, so to speak, personality gained depth and force to turn the educational mill.

But this does not solve the difficulty. It would be easy enough if one could arrange that teachers should only deal with congenial subjects. But one wants something larger than that. A teacher will, of course, always teach some subjects better than others, but what one desires to find, if one can, is some general formula, some method by which a teacher can exercise, even within the limits of a subject that is not wholly congenial, that attractive and constraining power that will conduct the learner eagerly along the right path. It would be a very poor solution of the difficulty to say that the secret of personality was merely a natural charm, and to tell a teacher that all he or she had to do was to acquire a manner, a way, an atmosphere. Of course, it may be taken for granted that no teachers can make qualities felt that do not exist in them by a species of dramatic pretense. A teacher can not assume a professional panoply of sincerity, simplicity, and enthusiasm; but the difficulty is rather that one finds teachers with all these qualities, who are yet unable to make them felt. Is it possible to give any advice in such cases, it may be asked; is it possible for a teacher to gain, by taking thought, what is given naturally to some few? I think that, to a certain extent, it is possible. I have known teachers who, at the beginning of

their careers, have been strangely ineffective, and who have yet become, in the course of a few years, teachers of real excellence. What I propose to do, in the remainder of this brief address, is to attempt to indicate the sort of method which may be pursued by a teacher who is truly and sincerely in earnest, who desires not only to impart knowledge, but to cultivate in the learner's mind the power of thinking and working for itself, which is, after all, the end and aim of all true education.

We will suppose, then, a teacher with serious aims, adequately equipped with requisite knowledge, with a power of enforcing discipline without undue friction, and of keeping on good terms with the class, but conscious at the same time of a certain stiffness and dulness of exposition, aware that there are hours and days when the whole thing seems uphill work, when a lesson carefully prepared does not somehow seem to go, when he finds himself unduly irritated with the slow apprehension and fitful energies of his pupils. These are experiences common enough in the early days of teaching, before the touch of cynical professionalism has crept in, before a teacher begins to say to himself that all work is bound to be tedious at times, and that, if one can not command interest, one can at least enforce obedience. The man who begins to fall back upon such reflections is losing heart; the craftsman is overcoming the artist. The teacher who wishes to take the right path, when the ways divide, must hold up clearly to himself the painful fact that if the work goes badly it is more likely to be his fault than the fault of his class. That, I think, is one of the soundest educational maxims in the world: the thought must not, of course, become a morbid prepossession; but such experience must, or ought to, warn the teacher that probably his method is becoming stereotyped and cramped, and that at any cost he must try experiments. For this, I think, differentiates teachers more than anything else in the world—the readiness to try experiments, the willingness to appropriate rather than to excuse the sense of failure.

Let us, then, try to consider in what directions a teacher can best store and multiply force without losing at the same

time suppleness and sympathy. And let me say first, that the whole process must be a species of building-up; it must be done from existing foundations and with materials ready to hand. It will not do, I mean, to begin too far away from one's temperament and character. It is useless to conceive a remote and impracticable ideal: the most effective ideal is that which is not impossibly ahead of one's homely self—as in the simple fable, the carrot must dangle within reach of the donkey's nose. I do not mean that one may not admire an ideal, a type of character, which is hopelessly in advance of one's own—that is a fruitful process, too, if it is not overstrained—but, to make real progress, one must set oneself a definite aim, the attainment of which is within our reach.

Let me take the process on three planes—the physical, the intellectual, and the moral.

Physical first; and here the best guide is common sense. There is nothing which tends to make a teacher so ineffective as failing health. The first requisite is to avoid carefully and wisely all undue depletion of nervous force. Whatever else there is in a teacher's life, there must be due recreation. It is a great temptation to an enthusiastic teacher to spend an immense amount of energy on the preparation and the correction of work, and, within due limits, this is wholly good; but the moment it is carried so far as to lose freshness, the best resource of all is sacrificed. Of course, a teacher may use this principle sophistically, and neglect his work on the ground that freshness is essential; but few people are ever injured by overwork pure and simple. What does injure a teacher's work is to fret and worry over it; and it is when one finds this tendency beginning to recur, then one must recognize the danger-signal and let the fresh air into the mind. The curse of the present century seems to be nervous disease, especially in the case of brain-workers, in all its forms—from irritability and tension to the more serious symptoms of the complaint. And, in the case of people who, like teachers, tend to use the same part of their brains to excess, the balance must be most judiciously restored. I suppose that a century hence we shall see the cause of this over-sensitiveness of nerves. We can

look back and perceive that our great-grandfathers drank too freely; we can contemplate with scorn the instinct that allowed people to involve themselves in crinolines; but there is no doubt that at the present time we are doing things which will appear incomprehensibly irrational to our descendants, and paying a price for our excesses.

I suppose that the cause partly lies in the vast increase of distraction in modern life. Communication is so easy, there is so much to read and hear: the newspapers pour a flood of diversified intelligence into our minds; there is so much movement and so much restlessness that we have not accommodated to our new environment the constitution which we inherit from people who lived more tranquil lives. Whatever the reason may be, the effect is certainly there, and the teacher is one of those on whom it bears most heavily. I would therefore say that the teacher must conscientiously and faithfully observe the laws of health, take regular meals and consume them deliberately, practise exercise and open-air pursuits, aim at tranquil recreations, arrange real holidays and enjoy them, cultivate the power of banishing work and anxiety from the mind. These are homely suggestions, but I do not think they are sufficiently borne in mind, and it is the teacher of the finest fiber who is most likely to forget them. For the worst part of a highly strung temperament is that it can often banish fatigue for the time by an overuse of nervous force, and I believe that there is no duty more imperative than to obey the dictates of honest fatigue. There are occasions when the enthusiastic teacher will say "I feel quite done up, but there is just one bit of work I must do before I go to bed." Well, of course, each person has to balance conflicting claims for himself, but the frame of mind in which one spurs the weary steed on is a dangerous one, and, moreover, it too often results from an unmethodical use of time. The point is to make certain rules of health and to obey them implicitly. To disregard them, to break them in however high-minded a way, is often but a spilling of the water of life, and I do not think there are any regrets so bitter as those which tell us that our ineffectiveness is due to a lack of common sense. "We all get paid in the

end," said Stevenson, "wicked men and fools alike, but the fools first."

And now we come to the intellectual side. And here it is, perhaps, difficult to give general advice, because so much depends upon the nature and scope of our particular work as teachers. But I am sure of one thing—that a mind which is always giving out its stores must be replenished constantly. It must be with us as with the poet's mind in Tennyson's poem. He compares it to a fountain:

"All day and all night it is ever drawn
From the brain of the purple mountain
Which stands in the distance yonder, . . .
And the mountain draws it from heaven above."

It may be said that this is not wholly true of many kinds of teaching, that one is not always teaching new subjects or attacking new provinces of thought, but simply teaching common things over and over again. Well, then, I would say, all the more need of freshness; for it is not teaching at all if the mind merely jerks out its subject in a mechanical way. Teaching must be the flowing of two minds together. As has been said of Christians, it was never promised that they should perform unusual things, but that they should perform ordinary things in an unusual way. A teacher must never decline upon one method or become stereotyped; the point is to teach old things in a new manner, or at all events freshly and spontaneously, as tho they had never so occurred to one before. When I was a schoolmaster I used to be suspicious of those of my colleagues who were always demanding new books and new subjects. I myself used to feel that the more familiar a subject was the better one could teach it. One used, perhaps, the same phrases, the same illustrations, but the pleasure and the success lay not in the novelty of the subject, but in seeing it dawn in the mind of the pupil, and come home to his intelligence; and to a teacher there is no pleasure like the pleasure of sending a subject home. But, to do this, it is essential that the mind which communicates the fact and the thought should be vigorous and free from staleness; it is impossible to feel a subject dreary, and yet teach it in a lively

way; and therefore it is essential that the teacher should keep his mind alert and vigorous.

My belief, then, is that a teacher should not so much confine his studies to his prescribed subjects, but that he should have some intellectual life and nourishment of his own—and here I believe that the only guide to follow is one's own taste. A teacher should read, and read widely, not necessarily classical and standard books, but books which he enjoys—poetry, history, biography, good fiction, anything which cultivates and quickens the intellectual sense, which gives a perception of literary quality, which widens the horizon. Simply from the professional point of view this is of immense service. Thus a teacher who has a taste for books of travel can teach geography in a stimulating way; biography is perhaps the most repaying of all subjects, because it gives a teacher a wealth of human illustration.

I believe, too, profoundly in the influence of the imagination in teaching, and I think it is of the first importance to cultivate the imaginative faculty, to form a habit of seeing mental pictures: a touch or two of lively description will bring home a fact to a childish mind in a way that no amount of exactness and accuracy will do. But the aim is that the mind should be alert and lively, able to take up a point briskly, in first-rate training, so to speak. And one thing I would add—let the teacher dare to be amused. There is nothing like gayety for dealing with young minds; it is the most infectious thing in the world, and spreads like a speeding ripple; and, therefore, tho I do not wish to deny the value of a deep-seated seriousness in doing one's work—that must lie beneath all good work—yet one must not allow one's high-mindedness to be of a ponderous and heavy kind. It is possible to ponder the ethical significance of Browning over-much. One must not, in fact, do one's work too much in the spirit of "The grammarian's funeral," but rather in the spirit of David, who, you will remember, danced before the Lord with all his might.

The point is, after all, to have a method, but one must not be too much wedded to a method. I remember a worthy schoolmaster who had what Wesley called "the lust of per-

fection," who spent countless hours in the correction of work. "I correct," he used to say with melancholy complacency, "faults of orthography in blue, and erroneous statements in red." That is a sound principle enough, if one finds that it carries conviction to the minds of those for whom the corrections are intended, but to expend one's energy upon minutiae for the sake of the method is simply to waste valuable force. What is really requisite is careful and constant observation as to what does actually appeal to the youthful mind and why it so appeals; and one must be always ready to change one's methods. One must not try to adopt the methods of other teachers wholesale, however successful these methods appear to be. The real object is to find out how one can do the thing best, and personality consists in having one's own way of doing it. One must never fall into the mistake of treating one's pupils *en masse*. It may be convenient to talk of the average boy, but one must remember that no particular boy is the average boy. A boy may be typical, but he is never identical, just as there is no such person as the person of whom we so often hear nowadays—the man in the street. He is the father of the average boy, both alike only the convenient fictions by which we seek either to multiply the force of our own opinions, or the waste-paper basket, so to speak, into which we discard our incredulities.

But I may add one word of caution: it is not wise to be unmethodical to the extent of being spasmodic or wild in our methods. Children love method and custom and orderliness. They do not like a teacher who is always startling and surprising them, and flying out upon them round corners. They will say of such a teacher that they never know what he is at. They value a certain formality and regularity, and what I am advising is not to strive after a desperate kind of originality—a sort of steeplechase across country—but rather that the thing should be done on certain lines, the road running equally within its guarding walls, but that inside the limits there should be abundant liveliness and no mere plodding. Soldiers know how much better a regiment marches if it marches to

music, and sailors how much more merrily the capstan flies round if it keeps pace with the measure of a breezy song.

And then, thirdly, there is the moral or ethical region of self-development; and this is the hardest to define because it so interpenetrates and underlies the other regions that it is difficult to disentangle the threads. But the basis of what I mean is the desire to be different, based on a sensible self-knowledge—not on a morbid introspection. It is possible to probe one's character so deeply that one loses sight alike of limitations and responsibility. To what extent can one change oneself? Well, I think that it is possible both to curb and fortify the spirit, and that this process goes on consciously or unconsciously as long as one has an ungrudging admiration for the fine qualities one sees in others, and a due regret for one's own failures. One can not be generous and kindly all at once; but at least one can suppress ungenerous and unkindly methods. One can learn to praise rather than criticize immature effort; one can learn to avoid placing oneself in situations which one knows by experience tend to develop one's faults. A sense of hurry, a sense of inadequate preparation are apt to produce impatience and irritability; thus, by being deliberate and methodical, one can avoid the occasion of stumbling. But, perhaps, the best help of all is to evoke, and to respond to, personal affection in those whom we have to teach. To have the anxious care of those in whom we are personally interested develops sympathy very swiftly; and tenderness wins more victories even than the sense of responsibility. And thus I would advise the teacher not to shun the natural promptings of affection, tho he must never allow it to override the sense of tranquil justice. Of course, one is obviously tempted to be more interested in eager, alert, warm-hearted, winning temperaments than in the dull, the stubborn, the indifferent; but no pupils that I ever had to teach resented the extending of special interest to boys of marked gifts and lively enthusiasms, as long as they felt that their more attractive companions did not gain in tangible conveniences by it. It is easier, in fact, to rebuke or criticize the work of a boy for whom one has manifested a personal friendliness,

because he will neither resent nor misunderstand the administration of blame; and, so long as one's attention and courtesy are impartial, one may indulge amiable preferences so long as they are parental rather than sentimental.

But the growth of moral qualities is, and must be a gradual and secret process; and the worst hindrances are complacency and self-satisfaction. Happily, however, the teacher who is in earnest about his work finds abundant corrective to his vanity in his daily and hourly failures to produce the effects that he desires. Yet, if a teacher is only sincerely aiming at making himself, morally and intellectually, what he desires his pupils to be, he will find that the instinctive imitativeness of the young will be more effective than any cogency of argument or fervor of reproof.

The problem is, after all, the enrichment of the spirit; but, just as there are many kinds of poverty, so there are many kinds of enrichment. There is the poverty of incompetence, the poverty of prodigality, the poverty of self-surrender. So, in the region of enrichment, there is the wealth of the narrow and self-satisfied mind, perfectly content with its own stores; there is a false enrichment, in which all that is gathered in is only to feed the selfish luxury of the mind; and there is the enrichment that is based on self-abnegation, in which the spirit—conscious of its weakness and inadequacy, and yet earnestly desiring to leave the world a little better, purer, more beautiful than it was before—draws near in thought and intention to all that is wise and generous and ardent, until it becomes akin to the purpose that moves dimly and beneficently behind progress and humanity and life.

And above all, this growth of the spirit must be secret and vital, not superficial and pretentious: it must not lie in the directions of arts and accomplishments, but in the region of high and noble ideas, not to be paraded or traded with, but feeding the innermost spirit. May I end with a parable? The height of the water in the Thames is conditioned, not only by what is brought down in the actual channel, but by a great body of water called the underground Thames, which percolates slowly the gravel on either side of the river-bed and

replenishes the failing stream in times of drought. I remember once at Eton seeing some engineering operations in a meadow some distance from the river: it was intended to sink an iron cistern in the ground, but when the pit was dug in the gravel, a stream of pure water broke in from the side, and the cistern would not settle down. To get the water out, an engine was set to work, which pumped all day for a week; thousands of gallons of the purest water ran to waste, but at the end of the time the water in the pit had only gone down six inches, while all the surface wells round about had fallen six inches, too; the surface of the great gravel bed had merely been sucked dry, and in a few days it was as full as ever.

Thus should it be with the mind; the river channel itself should be but the sign and outward evidence of the great silent flood stealing on, fresh and pure, from a hundred uplands, thru meadow and plain, performing unnumbered gentle offices of nurture and refreshment, and gracious ministries of unconscious tendance, of guileless beneficence.

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II

THE COMBINATION OF LIBERAL AND VOCATIONAL EDUCATION

America is rapidly committing itself to a platform of vocational education at public expense, and under public control. Few practical results have yet been achieved, and promising programs are scarce. But the widespread interest in the subject, and the prevalent conviction that a free distribution of opportunities for vocational training is a necessary means to economic as well as to social welfare, justify us in assuming that the next decade will witness a rapid development of experiments in the organization and administration of this form of education.

How will the new movement affect the traditional liberal education of school and college? For generations schoolmasters and others of the intellectual élite have decried against utilitarianism in the schools, and especially in those under public direction; they have fought persistently the proneness of parents and employers to view education from the bread-and-butter standpoint. Historically, it has been difficult enough to obtain for large numbers of people even the beginnings of liberal education; is there danger that that little may be sacrificed on the altar of demand for economic efficiency? There are certain very real elements of conflict in the situation, owing to the tendency of vocational education to crowd out or narrow the opportunities for liberal education on the one hand, and on the other the possibility that the pursuit of liberal learning will disqualify the student for practical pursuits. But now that we have committed ourselves to vocational training in schools, the problem is one of making the most effective adjustments possible between it and that measure of liberal education which is possible for each considerable group of children.

Let us not forget that in some respects the problem reaches almost our entire school population. If it is proposed to make vocational education democratic (in the sense of providing equal opportunities for all), and universal, then we shall have to consider the needs and interests of that army of children who must enter industry at fifteen no less than those of other groups who may complete all or part of a secondary education before becoming wage-earners or who can afford to combine more or less of a college training in the liberal arts with professional study. It must be the aim of education to give to the members of each of several groups the training which will render them efficient as producers, as citizens, and as persons of culture within such measure as may prove practicable.

In current practise and theory may be distinguished three possible programs of combining liberal and vocational education. (a) The first assumes that the earlier years of the life of the child or youth should be given unreservedly to liberal education, unaffected by the vocational motive. After a greater or less number of years, vocational studies or practises should be taken up with the same singleness of purpose. Historically, the public schools have assumed responsibility for the first type of education only, leaving to other agencies the provision of vocational training. With the coming of vocation in the shape of a demand for separate schools for practical division between it and liberal training often tends to persist in the shape of a demand for separate schools for practical training, and in the refusal of the latter to assume any responsibility for cultural development. (b) The second scheme is that which endeavors to closely correlate vocational with liberal training. For any given youth in the later years of his educational career there are studies and pursuits, so it is claimed, which, while lending themselves effectively to the giving of knowledge and ideals serviceable in specific vocations, may also be so conducted as to give much of the education which can fairly be described as liberal. This tendency is found where students of college grade are encouraged to take studies which, while fundamental to professional work

to be later taken up, in themselves also contribute some of the elements of a liberal education. To a considerable extent some of the courses in manual arts high schools and in high schools of commerce are planned to effect this correlation. Under some teachers such subjects as manual training, drawing, and arithmetic are designed to secure a correlation of the two ends. Certain forms of enrichment of the elementary school program with constructive and objective work may be considered to look also to an intimate blending of cultural and vocational purposes. (c) There is, finally, the scheme which contemplates that, during the later years of the educational career of any given individual, wherever those may fall, vocational studies, taken broadly or specifically, as the situation permits, shall be pursued side by side with studies ministering to some of the phases of liberal education; or, if not side by side, such studies must be taken in alternation over relatively short intervals of time. Programs of this type are found in a variety of institutions designed to meet special situations. In Hampton Institute each negro or Indian student is aiming at mastery in some vocation; at the same time, a certain portion of each day is given to studies that have a cultural or social significance quite apart from the vocation which is being studied. In certain English evening schools two or three evenings per week will be devoted to studies strictly vocational in character; and the remaining evenings to art, music, literature, dancing, swimming, or other cultural subjects. Where vocation schools have been established in American cities, the programs of liberal education which are pursued during the regular school year tend to be replaced during the summer session by studies and pursuits of greater vocational significance. In juvenile reform schools, a fourfold program is followed in which place is given to studies and practises which minister respectively to physical efficiency, to civic and moral development, to personal culture, and finally to vocational efficiency. The significant fact is that these four forms of education are carried on, as it were side by side, and sometimes with only the slightest correlation.

These three plans may be described as involving respectively:

(a) alternation of liberal and vocational studies in successive long periods of the life of the student; (b) a blending of the two forms in some kind of constant correlation; and (c) the carrying of the two forms of training in parallel but not necessarily related channels. A critical review of these three plans of combining liberal and vocational education involves certain preliminary considerations. These are:

(1) Vocational education, involving all that training in habit, skill, knowledge, appreciation, and ideal which is consciously determined by the requirements of self-support and producing capacity, however general at first, must ever tend toward specialization. Manual training may be so organized as to be part of a vocational education; but it is obviously an early and unspecialized part. Typewriting, stenography, training for trades work, etc., are of necessity specialized. Professional training as well as training for the household arts, tho having large social and even cultural aspects at first, must also tend towards specialized ends, if efficiency is to be realized. Consequently vocational training, especially in its later developments for any given group, must tend to move away from the fields of liberal education, thereby making it more difficult to preserve points of contact. It is evident that modern specialized production intensifies this condition.

(2) Liberal education, so-called, has two quite different aspects when viewed from the standpoint of those who must embark relatively early into industry. Training for social adaptation in the sense of giving civic knowledge and ideals, moral habits and appreciations, and ethical insight is one of these. Students of social economy now recognize that a considerable amount of this form of education is possible at any given stage of development, and that it involves its own pedagogy. The second aspect might be described as the development of personal culture. Few individuals are capable of an all-round development in this direction; but each person is found to possess some strong interests, some tastes, which, for him, may be made the basis of personal culture, a means of refining life and of giving resources against time of leisure. For children who must leave school early, relatively little time

is available for social and cultural education; and the most should be made of the strong interests already existing, and especially is it necessary to avoid imposing the same program, or its beginnings, on those who can stay many years in school and on those who must leave early. Again it must be recognized that the needful social and cultural training for any given group of children or youths may connect intimately with vocation, or it may be quite removed from that, as often happens under conditions of specialized production.

(3) All discussion of vocational training must henceforth take account of the ages at which children of necessity enter industry. Hitherto technical and other forms of vocational training have been planned for those of greatest ability, or those able to defer to more mature years their practical training. Vocational education in schools began with training for the professions; in the industrial field it first aimed to produce leaders. The same condition has measurably prevailed in the fields of commercial, agricultural, and household or domestic education. But the motives underlying the current demand for vocational training in America are such as to require that all classes be given consideration. Hence, if it shall appear that a very considerable group of youths must, owing to economic necessity or inability to further profit from school-work, enter upon vocational pursuits approximately at the age of fifteen, then it is necessary that they shall be prepared to enter them with some special preparation. If, again, it becomes apparent that a considerable group of children can be induced to remain in school until sixteen or seventeen, then the problem of suitably combining vocational and liberal training for these assumes special aspects. We may hope that in a country as economically resourceful as America the age of entering upon industry for all children may yet be raised to sixteen; and we may even seek legislation making this obligatory; but until this goal has been attained, we must recognize the full educational obligations of the state towards that pitiable army that now knocks at the gates of industry in spite of its utter unpreparedness and the probability of its exploitation.

(4) The rounded man or woman which all education seeks to produce is one who is at once efficient producer, useful citizen, and person of culture, within the measure of his capacity and opportunity. These three forms of activity must be kept alive, not in alternation over long periods, but side by side, and connecting where possible. Consequently educational preparation for these three channels of activity should be of such a nature as to insure their harmonious and concurrent development. That education for adolescents which is exclusively vocational is open to the criticism that at a most impressionable time of life it practically excludes opportunities for social and cultural development. Some forms of liberal education may be so artificial or prolonged that they interfere with the acquisition of vocational interests and powers. During the early years of vocational preparation, whether for the college student or the child that must enter the factory at sixteen, there may be the best of psychological reasons for keeping active at least some small measure of social training and for stimulating some kind of personal culture.

The three methods of combining vocational with liberal education above described may now be analyzed in the light of these suggestions. In favor of the first plan it is urged that the alternation of the work over different periods of the life of the child or youth permits of complete concentration of interest and effort in one or the other field. But it is just this exclusive devotion to either vocational work or to liberal education that may prevent the making of the man or woman who should be disposed to carry on social, cultural, and vocational activities concurrently in actual life. This is apt to be the situation especially in the case of the groups of children who must enter relatively early into industry, and who may, under the new conception of public schooling, be expected to give the last year or two of their school life to vocational studies, perhaps in trade schools. This is the case now with a large number who, after leaving the public schools, enter business colleges with narrowly vocational programs. In the case of students still immature the tendency to let slip the results of the limited liberal training already obtained is too great, as all

educators find to their chagrin when they encounter their former pupils some years after the latter have left school. From this point of view vocational education in itself is not to be considered as dwarfing the finer interests of life; it is the pedagogical weakness of allowing vocational training to crowd out all other forms of activity, especially cultural and social, which produces the narrow and uncivic character. The production of many-sided character is not something to be accomplished by giving some years to one form of education only, after which the results of that training are allowed to lie unfunctioning and rusting.

Another objection to the first plan lies in the practical impossibility of effecting any correlation between practical and liberal training. We have already seen that it is not certain that this correlation can always or often be effected; but there is no doubt that in the preliminary phases of vocational training when applied art and science, the study of contemporary industrial and social processes, and constructive work of a general nature are being undertaken, the possibilities of utilizing these studies and practises for the ends of social and cultural education are considerable. It is noteworthy that a few schools which started out to be exclusively vocational in character have developed supplemental work in the study of art, science, and contemporary social conditions which is, for the type of student concerned, very effective as a means of liberal education. This is not practicable, of course, where one school refuses to recognize any responsibility for vocational education, and another refuses to attend to anything else.

The second method proposed above goes to the opposite extreme; all forms of education—vocational, cultural, civic, or social—can be unified and carried on thru the same series of exercises. Tho this program does not appeal to those who interpret vocational training mostly in terms of specific ability in execution, and who attribute relatively little importance to vocational ideals, appreciations, and general knowledge, yet its ultimate impracticability has not yet been demonstrated. But at present it would seem that this method of combination is suitable mainly to those who take their vocational education

after the period of adolescence, and for whom the period of transition to specialized vocational pursuits may be a prolonged one. It is not yet clear that in a system of closely correlated studies and practises in the last years of the elementary school period, or in the early high school period, it is practicable to include the specialized forms of training that would make either for completed vocational training or that which would cover early stages of apprenticeship.

Another objection to the form of union here proposed is at least of temporary validity. The traditional subjects of liberal education have had evolved about them in the course of the centuries of their development a methodology of instruction. The teaching of vocational subjects under school conditions has no such methodology except in certain lines of professional study, consequently when the two unlike kinds of work are brought into juxtaposition, the tendency of traditional methods to monopolize the field is well-nigh irresistible. Of course this is largely due to the fact that teachers, and especially the expert directors of education, have acquired all of their training under the traditions which educated for culture and not for vocation. This tendency of an inherited system to affect even to the point of absorption the newer types of education is so marked that it has led prominent students of educational theory like Professor Hanus of Harvard to believe that vocational education can, for the time being, at least, thrive only in an atmosphere of its own creating. The practical outcome of this belief is that vocations must be taught only in separate schools, but even under systems of administration divorced from those that are responsible for the traditional forms of education.

On the whole, it would seem that, however practicable it may in time prove to be to correlate in an intimate fashion vocational and liberal training, at least for the present the attempt to do that would produce confusion and probably greatly harm the cause of vocational training.

The third plan illustrated above provides that vocational and liberal education shall be consciously separated in practise, but that neither form shall be neglected for any considerable

period in the later life of the child or youth. The plan obviously has the advantage that it keeps in view the attainment of the harmonious development which we expect in the mature man or woman. While it provides for a very complete separation, if necessary, in the administration of the two forms of education, it also opens the way for such a degree of correlation as may, with experience, prove practicable. The objections that can be urged against the plan by the supporters of either liberal or of vocational education are that it does not permit the complete concentration in either field which its advocates would like to see. But the direct reply to this objection would be that an important object of an integral education is to so habituate youths to a harmonious union of cultural, social, and vocational activities that thruout their mature lives they will feel insistently the need for expression and development along all three lines.

Outside of artificial urban environments it is apparent that something of this form of education already takes place, altho the vocational work is not carried on in schools. The farmer's boy spends part of his day in school and a considerable part in acquiring thru work and experience that training which largely fits him for vocation. His vacation season is similarly employed in acquiring the habits and knowledge that fit him directly for productive work. Where industries are carried on primitively, as in parts of Germany, the boy out of school is at once engaged in practical work. Where the home is yet able to contribute to the practical training of the girl there persists a virtual alternation of liberal and practical education, even tho the latter is organized in no school. In England for many years children of twelve to fourteen years of age have been permitted under the "half-time" system to spend half a day in school and half a day in factory work. The system has not worked well from an educational point of view, so it is claimed, but it is not in evidence that those children who, owing to economic necessity, have been obliged to become wage-earners at tender years have not profited more from this system than from any substitute for it that has been adopted in the American states.

There can be no theoretical objections to the plan, however, of having a "half-time" system in which half of each day should, for those who must early embark in industry, be given to studies and practises which would fit them for practical work, while reserving the remaining half for education of a more liberal character. In a modified form this ideal has been aimed at in the continuation schools of Germany and England, where the youths who spend their daytime in shop and factory are expected or required to give some evening hours to the continuance of their liberal studies. But this system of continuation work is undoubtedly breaking down in face of the fact that children and youths who work long hours at employment that makes heavy demands upon physical and nervous energy can not afford to take additional hours for study. In fact, the evidence shows that too frequently they are quite unfit for that study and would better be at home and in bed. Both in England and Germany the tendency is to claim one or more half-days per week for continuation study.

On the other hand, time may prove that some other system of alternating vocational and liberal training at short intervals may prove more effective than that of dividing the hours of each day between the two forms. The summer vacation schools of our large cities suggest possibilities; it may prove entirely feasible, while allowing eight or nine months of each year for children from twelve to sixteen to be devoted to the ordinary school-work, to provide during the remaining months for a very substantial amount of vocational training of some sort, even if only so much as will enable children to "find themselves" in the intricate demands of modern industry. Note must be taken, in this connection, of the fact that a considerable part of elementary vocational training may be of a kind which simply teaches the child to work consistently and purposefully, even tho' the training be not yet differentiated towards a special form of skill. That alternation of objective work and study which is now found in some private schools, in which half the day, or, in some cases, two or three days per week, is given to cultivation of the soil or shop-work, and the remainder to liberal studies, may not provide directly for

the specific vocational training which is connected with the child's future career; but it gives a very substantial preparation for it in that it gives experience with labor and its requirements such as must sooner or later be acquired. From an educational point of view, therefore, it may be vocational work in a very real sense of that word.

Probably the most significant advantage of the third plan in the present experimental stage of vocational education is that it permits of a considerable elasticity in the case of that very large number of children in the public school system whose future is yet uncertain. It is well known, for example, that large numbers of boys, children of wage-earners, from twelve to fifteen years of age take little interest in their school studies, while their vocational interests are strong. The number of such children who now leave the school at the earliest possible moment is disconcertingly large. But under present conditions their liberal education not only abruptly ceases when they withdraw from school, but too frequently the character of the industrial pursuits which they enter is such owing to long hours, highly specialized labor, and unfavorable surroundings, as to deprive them of incentive to preserve and develop the little cultural training they have received. But if the public schools could provide for this class, in the later years of their school-work, opportunities for vocational experience and training while still reserving a portion of time for the most vital cultural and civic teaching that could be devised, there can be hardly any doubt but that large numbers of such youth would make a far more effective adjustment to the conditions of modern life than is now the case.

Again, it is well known to students of the subject that modern conditions of entering industry give the child very little opportunity for adaptation according to needs or capacities. It is true that successful men and women, after making their final vocational adjustments, often find that they have tried a multitude of callings; but the waste involved in this drifting and hit-and-miss method of selecting a final vocation is very great; and it is certain that for those of moderate ability or closely bound by economic necessity, the opportuni-

ties for even this kind of selection are less and less available in proportion as industry entails factory processes and extreme specialization. Any system of coupling vocational training with the final years of liberal education would pave the way for a much more effective adjustment than is at all possible at present.

Finally, it should be observed that a system of combining vocational and liberal education which admits of a measurable concurrence of the two also permits of a constant variation in the amount of time and energy devoted to each. For example, for children in the elementary schools it is conceivable that an hour a day given to those mechanic arts now taught as manual training, might contribute a very considerable amount of preparation for industrial efficiency; while, by the time these children had reached fourteen or fifteen it might be possible to give predominant place to some fairly specialized form of vocational training, reserving one or two hours each day for social and cultural studies. We have noted already that some trades schools have begun to introduce a measurable amount of civic and cultural training; this indicates a combination which should prove feasible under ordinary public school conditions. The supplemental education may indeed derive its motive and points of departure from the vocational studies, but this is by no means an essential feature, especially if the vocational studies are very specialized. Sufficient is it if it keep alive some sparks of civic and social interest and if it enable each still plastic child to appreciate and develop in himself some aspects of personal culture.

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III

FOREIGN LANGUAGES IN THE HIGH SCHOOL ¹

The high school as it exists today is largely the outgrowth of the old academy. This was primarily a preparatory school for colleges and its course of study was determined by that fact. As the courses of study in colleges and universities grew in number and became diversified in kind, a steadily increasing number of subjects might be, and to some extent had to be, taken as preparatory work.

Today in any high school which fits students for college, as many different subjects are called for as the different kinds of colleges, or of college courses, to which the graduates of the school may wish to go. The old-time uniformity has been lost, the difficulties of preparing a class whose members propose to scatter over a wide field in their future study has become very great, and for many of the smaller high schools it amounts to an impossibility. These difficulties have, to a large extent, produced the cry of "overcrowded courses" now so common and so well-grounded, and the plea so earnestly made for "fewer subjects of study for any one student, with a more thoro training in those chosen."

So far as the difficulties in the present situation are connected with the college preparatory courses the blame lies largely with the colleges themselves. At present this phase of the situation is improving, and I think the condition is hopeful. The satisfactory solution of these problems can be met only by mutual conference and by mutual respect and confidence, together with a firm maintenance on the part of the high schools of their rights. These rights grow out of the school's duties toward the community and the state which support it, and out of its responsibilities toward the great number of its graduates who do not attend any higher institution.

¹ A paper read at the annual meeting of the Associated Academic Principals of New York State, December, 1908.

My object is to consider this situation as related to the question of foreign languages and the position which any one of them may rightfully be given in our high school course of study. I am keeping in mind primarily the smaller high schools, in which there can not be the same freedom as in the large schools of the great cities. These schools are in the majority in this association, and while they often send a greater proportion of their students to college than the larger ones, the courses of study in them must, I feel, be determined quite as much by the interests of those whose formal education ends when they leave the high school.

The objects to be gained by the study of a foreign language are mainly two:

1. The power to use it in reading, writing, speaking.
2. A more perfect command of our own language.

Of these I believe the second the more important, and that we may safely say that the supreme aim in the study of any foreign language in the high school should be a better understanding of, and a more finished and efficient use of English.

The principal languages which have been or are now in the high school course of study are Greek, Latin, German, French.

You all know the situation as regards Greek. It is with sadness that I realize the limited rôle which it can, in all probability, play in the public high school in the future. I hope that in all high schools of large size it may be retained, and that gifted pupils may be encouraged to take it. This should be done in order that students who seek an education which is to be primarily in literary and humanistic subjects may not miss the fundamental basis of the highest excellence in those fields. But Greek can not hold the place it once held in our programs, ought not to hold that place. Many high schools can not afford to continue it, and we must accept the facts. But let us not forget that it is a fine, the finest even, means of literary culture, and when a student seeks the very best let us be honest and tell him what that is, even if we can not offer it to him!

The position of Latin today is like that of Greek twenty-five years ago. It is now on the firing line, and the arguments against its retention in our courses of study are similar to those

which have proved sufficient to drive Greek out of many schools where it was then taught. If we believe it should be retained, we must face its opponents upon defensible ground, and must meet their attacks with reasonable arguments. We must defend Latin by proving its value, not only as a means of preparation for college, but even more its worth for the student who stops with the high school.

We should do well at the outset to concede that it is hardly possible in the time which can be had in the high school for a student to obtain such a command of Latin that he could read any portion of its literature which might be placed before him. This demand is sometimes made, and the fact that it can not be met is then used as a conclusive argument against its value. This is unreasonable. It would be just as fair to say that because a high school graduate might not be able to read, for example, and understand Herbert Spencer, or a highly technical work on economics, he had studied English to no purpose. But it *is* possible for a faithful student at the end of four years' study of Latin to read, with the vocabulary he has learned, much of its simpler literature, and to speak and to write simple sentences in it. In acquiring this very modest power, he has accomplished a great deal more. He has learned the necessity of accurate pronunciation of nicely differentiated sounds, he has learned the difference in the expression of thought between English and a tongue of an entirely foreign character, he has learned to analyze prepositional relations, since he has been obliged to put these in terms of inflections, and in many ways he has been obliged to take thought for the exact form of expression of his ideas, and thru this process to analyze more accurately his thought itself. Translation into Latin is intolerant of looseness. Each word is a challenge to deliberate and careful choice. I pass by all considerations of literary training, for my purpose now is the consideration of *language study*.

Valuable as all else is, the main argument must be the value of Latin to reach the second aim spoken of above, a more perfect command of English.

This result should follow careful study of Latin because:

1. A very large part of the vocabulary of English is made up of Latin elements in:

(a) its roots; (b) its prefixes; (c) its suffixes; and furthermore a large proportion of the Greek element in English has come thru Latin channels. Now it is just this part of our word-stock which must be thoroly understood for the comprehension of all higher and technical works in almost every branch of knowledge. Uncertain knowledge of the meanings of the words they read, hear, or even use themselves is one of the greatest faults of our students today in all grades. Familiarity with sound or appearance is taken for knowledge of meaning, with all the unhappy consequences where anything of importance depends upon the use of the terms chosen. I claim for Latin well studied that it makes for

ACCURACY OF	{	Observation in	{ seeing just what is printed, hearing just what is said.
		Speech,	producing careful pronunciation.
		Vocabulary,	selecting the exact word for the thought.

One may say that any study involving careful attention and observation may produce the same power. There is this difference, however, that Latin gives not only the power of correct observation and choice, but also the knowledge of the material to make this choice effective. Further there is in Latin a fixt relation between the symbols of thought (that is the words,) and their meanings, so that the ideas of their users are not uncertain. This is not true of languages which are constantly changing as at present. Imagine a foreigner trying to make out a newspaper account of a baseball game, for instance, with the aid only of an English dictionary. Further I believe we may claim that Latin makes for a finer sense of form in speech, and a knowledge that fine speech is an art, an accomplishment. One hardly need point out the all but universal lack of this at the present time. Art in speech (I include writing, of course), is not common because its achievement requires time, thought, and hard work, and yet it is to a certain degree absolutely essential. All language,

says a recent writer, "is a difficult limitation within which thought must express itself." If, now, we shall avoid Latin because it is harder to master its form of sentence than that of a contemporary writer in English or other tongue, we shall confess defeat in advance.

A third advantage grows out of the difficulty the language presents because it is so different from our own. This compels careful study and reflection. That which is similar to our daily medium of expression does not force attention, or judgment in the selection of its equivalent.

If now you are willing to grant that Latin is best fitted to give its students a knowledge of the sources of much of our own vocabulary, (and especially of that portion of our vocabulary needed in careful and scientific work); that it affords the best training in careful expression, because the form of the sentence must be entirely reconstructed in translating; that it makes for accuracy of observation, because each word and every part of each word must be carefully noted, for accuracy of pronunciation, particularly of the unaccented syllables, and lastly for accuracy of thought thru the habits of care thus learned; then I believe we have a good case for its retention in our courses of study, and without any diminution of the time given to it.

The next question for consideration, and one which I can mention only at this time, is this:

Are our present methods giving us the results we may reasonably demand of the subject, in view of the time devoted to it?

Without hesitation I say "No." The great majority of our pupils do not know Latin. They can not read it aloud intelligently or intelligibly; its study has not helped their pronunciation of English; the translations offered by the great majority of them are neither Latin nor English; students are helpless before even an easy passage not previously studied, recognizing neither meanings nor constructions.

To revert to my first tests of value, they do not command Latin, nor have they a more perfect command of English. What they *have* learned, if they have been in any wise faithful,

is a limited amount of text which they can handle largely thru the aid of memory of the exact passages and constructions which they have had in class. Outside of this they have little to show for their time and pains.

If this is the best we can do, then we might as well give it up, or we shall be forced to do so unwillingly. I am firm in my belief that it is not the best we can do, that it is not what we may do. The remedy does not lie in giving less time to the study. That means to get a smattering of something else, either in the field of language or elsewhere.

We must do two things at least:

1. Recognize the fact that language is heard, consists of sounds, not printed symbols, and make more, much more, of oral instruction from the beginning.

2. Enforce the careful and thoro learning of a vocabulary of words, and the common construction of these into sentences.

By speaking, by much writing, and chiefly by much reading of Latin not too difficult, our students may acquire a knowledge of Latin as a means of expressing thought, and of the immense Latin element in our own tongue.

Let me recommend to all of you the plans indorsed by the New England Association of Colleges and Preparatory Schools and by the similar association of the Middle States.

The third language under consideration is German. It stands midway between Latin and English. It has less of inflexion than the first, and more than the second. Its advantages as a discipline are indisputably great. It throws much light on the Teutonic element in English word-stock. Its vocabulary is made up very largely of non-Latin elements, and so challenges attention to meanings in translating. It has a certain practical advantage for him who can use it because of the large German element in our scientific (in the widest sense of the word) literature. But it can be used only to a limited extent by him who knows no Latin. Its system of compounds is peculiar to itself. They fill a large part of all higher works, and they must be translated into English mostly by compounds made up of Latin elements and according to Latin ways of composition. It is just this difference which makes

it of so great value in training one to accurate expression. The process by which German compounds are made is the same as in Latin. The elements are different. In translating from German into English the right English word is often made up of parts from the Latin, and selection of this word gives opportunity to see the principle of language formation underlying both. Examples of what I have in mind are

Confine—begrenzen; comprehend—begreifen;

Annihilate—vernichten; complicate—verwickeln;

Precede—vorgehen; section—abschnitt.

The fourth language is French. This is, in general estimation, the easiest of all. It is easy to get a somewhat rough knowledge of French, and an ability to read a good deal of it with fair understanding. But its fineness can not be appreciated without much study, an immense deal of reading, and a very thoro acquaintance. Its peculiar excellence is rarely appreciated by pupils of secondary grade. The great masters of prose style are French, but the secrets of their art are revealed slowly. The amount of knowledge required to pass academic examinations is easily acquired, tho it would be a libel to say that such persons "know French." Its great disadvantage as a high school study is that for students of Latin it is, on the surface, too easy, and presents too many similarities to Latin on the one side, and to English on the other. Word after word in almost any passage may be rendered by an English word closely allied in form. Thus the student remains under the impression that he knows the French word. Often, however, there is just enough difference in the two to make them in fact widely different, altho the student fails to recognize this. He is not forced to consider the meaning (as he must in German) and consequently he fails to consider and reflect, and so suffers from hasty and thoughtless work. Unless my observation is all wrong, language work in French yields least valuable results today of any of the four. This holds true of Spanish, for the introduction of which much is said at the present. There may be other reasons (largely of a practical nature), and good ones, for introducing it into schools of a certain kind, or in certain localities, but it will not be a valuable linguistic discipline.

By way of illustration, I present, side by side, a chapter from Cæsar and a literal translation in German and in French.

CÆSAR, DE BELLO GALLICO, VI, 18

GERMAN

LATIN

FRENCH

Die Gallier rühmen Sich Sämmtlich von Vater Dis abzustammen, und sagen; das sei ihnen von den Druiden verrathen worden. Aus diesem Grunde bestimmen sie alle Zeiträume nicht nach der Zahl der Tage sondern der Nächte; die Geburtstage und der Monate und Jahre Anfang berechnen sie so, dass sie auf die Nacht den Tag folgen lassen. In den sonstigen Gewohnheiten des Lebens unterscheiden sie sich etwa darin von den übrigen, dass sie ihre Kinder, bevor sie nicht erwachsen sind, so dass sie den Kriegsdienst aushalten können, nicht öffentlich sich ihnen nahen lassen, und es für schimpflich halten, wenn der Sohn im Knabenalter öffentlich dem Vater vor Augen tritt.

Galli se omnes Dite patre prognatos praedicant, idque ab Druidibus proditum dicunt. Ob eam causam spatia omnis temporis non numero dierum sed noctium finiunt; dies natales et mensium et annorum initia sic observant ut noctem dies subsequatur. In reliquis vitae institutis hoc fere ab reliquis differunt quod suos liberos, nisi quum adoleverunt ut munus militiae sustinere possint, palam ad se adire non patiuntur; filiumque puerili aetate in publico in conspectu patris adsistere turpe ducunt.

Les Gaulois se vantent d'être issus de Pluton, tradition qu'ils disent tenir des druides. C'est pour cette raison qu'ils mesurent le temps, non par le nombre des jours, mais, par celui des nuits. Ils calculent les jours de naissance, le commencement des mois et celui des années de manière que le jour suive la nuit dans leur calcul. Dans les autres usages de la vie, ils ne diffèrent guère des autres nations qu'en ce qu'ils ne permettent pas que leurs enfants les abordent en public avant d'être adolescents et en état de porter les armes. Ils regardent comme honteux pour un père d'admettre publiquement en sa présence son fils en bas âge.

I believe these facts will appear:

1. The Latin is more concise, tells the story in fewer words, than either of the modern tongues. It differs from both of them, too, in the order of words and in development of the thought. More consideration must be given to the mutual relations of all the various elements of each sentence than in the others, and therefore more mental labor is involved in translating.

2. For the student who has even a slight acquaintance with French grammar the third column presents little difficulty in any particular, and least of all, on the face of it, in finding the English words. The possible errors in this passage are, however, not as many as in the average texts read.

3. The German is essentially different from both the others and from English. It presents its own individual problems, and calls for careful thought and for much knowledge of the facts of the language.

4. The total number of different words in the Latin is 63, of which 38 (or about 60 per cent.) contain bases on which English words are formed. The German has 68 words in all, of which 17 only correspond in root to any in English. This

necessitates consideration of the proper equivalent. The French passage contains, omitting articles as with the German, 67 words with 33 which have equivalents in English, and many of them are, as to form, so evident as to require hardly any thought to produce a translation which shall pass muster as a school exercise. To sum up:

Latin is the foreign language best adapted for the majority of high school pupils because its study gives the best linguistic training, and the most thoro understanding of English.

To achieve the best results with it we must have:

1. More oral instruction, especially at the beginning.
2. More practise in writing, tho always of the simplest kind.
3. The careful and thoro learning of a limited vocabulary which should be made up of representative and basic words.
4. The constant attention to the Latin elements in English, that the pupils may have a better knowledge of the words they hear, read, and use every day.

The second foreign language, if Greek is out of the question, should be German, to which three years at least should be given.

If this plan shall be carried out faithfully, I believe we may expect results well worth while. I believe we should train up a generation to avoid habits of speech which do us as a people little credit, and for which we are justly criticized. I believe that we should not be offended, as is frequently the case now, by language in religious worship so careless as to be often positively irreverent, (for surely we are taught that the Lord demands of us our best in everything); that we should not be damaged in our business and legal relations to one another by language so inexact that its meaning can not be known with certainty; that much of our otherwise valuable literature would not have its worth diminished by the lack of art in its expression; and that we should not fail in our duty to hand on to posterity in undiminished splendor the noble heritage of our mother tongue.

GEORGE P. BRISTOL

IV

THE SCHOOLMAN'S DISMISSAL

The books on school management tell in a more or less lucid manner how a school system ought to be built and run, but it is curious that some of the best treatises were written by men who afterwards found themselves, thru no lack of educational ability, unable to build or run any system at all for any considerable length of time. Influences outside of theory harassed and crippled them, and, at last, threw them bruised and sore out of the conning tower altogether. The biggest man in school administration I know, said, not long ago, "I never worked so hard nor intelligently and accomplished so little as now, but it's mostly trying to hold my job." The laws of force we learned in physics are never true. There are so many interferences in practise. Educational conventions impress us with the immensity of our knowledge as compared with our ability. We don't seem able to do half as well as we know how. Educational science needs handbooks on overcoming friction.

This paper is an attempt to present some data on schoolmen's troubles that do not figure in theory at all. Yet they are so erosive and so common that no one can read the instances to follow here without remembering a great many more. An adequate discussion of all the educational abradients that keep a worker from doing his best would make a volume as large as any in his professional library. Let us take up merely the schoolman's fear of dismissal and the things he does to offset it. These instances have been collected from local newspapers and from more intimate information related by participants in the dismissal proceeding, or by observers of it. It will be understood that very much comment, condemning or approving of the action in any of these cases, is superfluous, considering the experience of the readers for

whom they are described. I have not included the most conspicuous removals. The Chicago, Washington, Denver, Providence, and Leland Stanford cases were so extensively chronicled at the time that the reader will remember them sufficiently to match them with the instances given here.

IMPAIRMENT OF SERVICE BY FEAR OF CHARGES

Case 11. Miss G., applying for position as teacher, gives as chief reason for desiring a change that her present principal is in such fear of losing his position, owing to the animosity of the superintendent, that the whole atmosphere of the school is unhappy. Whisperings, gossipings, worries, and indecisions hamper enthusiastic work.

Case 29. Mr. L., commonly spoken of as among the best principals in B., a city of 90,000, has been for three years growing more fearful of removal. Probably no conversation of his with any schoolman is now without inquiry on his part as to the progress of the opposition to him. He relates in extended detail the origin and progress of the alleged injustices against him.

Case 16. Mr. T., principal of high school, city of 45,000, is considered an able and progressive schoolman. There is mutual lack of esteem between him and the superintendent. T.'s conversation commonly brings in sneering references to the superintendent. The superintendent discusses quite freely with others the alleged defects in L.'s management. L. says this is with the intent to create a general report of incompetency eventually widespread enough to influence the Board of Education. L. has lost power of judging any recommendation by the superintendent on its merits, but of two methods of teaching will adopt the worse for the apparent reason that the superintendent has recommended the better. The superintendent assumes a similar attitude regarding the things that are really good in L.'s school; both men wasting time and strength over trivialities.

Case 38. City of 150,000 inhabitants, principal of high school charged by superintendent with "failing to maintain that harmony essential to a good school. Weakness apparent

everywhere, utter lack of discipline among teachers and pupils, only possible remedy a new principal." School board summoned both men and invited representatives of the newspapers to the hearing. Teachers friendly to superintendent and others loyal to principal gave conflicting testimony. Alleged scandals aired by press. A school and a principal previously praised for "fine spirit," upset, strained, and impaired. A superintendent and a system commonly deemed superior, deteriorates. Successors to both men elected.

In the several hundred yearly cases of agitation for dismissal, the loss of valuable power would seem to be enormous. It is not so much the loss of a man's place. Grocers lose their business; truckmen get out of a job. The hurt is the moral sore it makes. Never a school fight has waged around a man but derangement, waste, and upset of teaching has affected hundreds of children. That is bad enough, but the falsehood and deceit, underhandedness, cowardice, and allied forms of immorality that are set loose into the atmosphere spread a subtle taint, less evident than the interruption of school work, but more deadly. Beneath the surface sleeps the poison of prejudice, animosity, hatred, innuendo, and injustice.

ALLEGATIONS INVOLVING GIRLS AND WOMEN

An effective charge for use in building up prejudice to bring about a schoolman's removal is the suggestion of wrongdoing with girls or women. In almost every good-sized school organization there are teachers experiencing a starved single life, whose scent for sexual scandal is so keen as to discover it where it does not exist.

Case 12. Two witnesses testified that they had heard Mr. C., the principal, a married man, say in his office to Miss D., a teacher, that he loved her. A member of the Board friendly to C. told him of this complaint. The fact was, Miss D., arranging program for a school concert, asked C. the name of the song a girl wanted to sing. He answered, "Because I Love You." The two maiden lady witnesses were at work in the office-room adjoining. They heard only the man's re-

mark, and complained of it to a member of the Board who was known to be hostile to him.

Case 37. Mr. E., principal of high school, failed of reëlection on complaint of eighteen-year-old girl that he had unfastened her collar and put his hand upon her person. Another girl testified that she was present in his office, and saw this done. E. could obtain from members of the Board no explanation for failure to reëlect him, until this story got about thru the wife of one of the Board members. E. demanded a hearing before the two girl witnesses. The Board refused it on the ground that they had not acted formally upon the girl's complaint, but had chosen as his successor one whom they regarded as a more efficient teacher. E. finally obtained a written confession from the second girl that she had falsified, and that the truth was that the two girls had been summoned to his office on account of the theft of some lace. E. had asked, touching a lace tie on the older girl's throat, whether that was the article about which complaint had been made. Evidence was submitted to the Board to show that the girl had been taken in two serious falsehoods previously. Within two years after this incident the wife of a member of the Board secured a divorce because of her husband's relations with this girl.

Case 30. Mr. F., teacher in Normal School, accused by woman student of detaining her in his office, of making an improper proposition to her, and of attempting liberties with her. F. persuaded an acquaintance on the Board to inquire into circumstances in detail, and to have stenographic report of the woman's testimony taken. F. brought witnesses to testify that he was not in his office at the time specified, that there was no lock on his office door, and that all students had free access to the room daily for the purpose of consulting books. F. then secured counsel to prosecute the woman. She signed a statement that the entire charge was unfounded. F. not only laid this before the Board, but gave copies of it to several students in whom he had confidence. The student gave up her studies and returned home. The teacher, several months after, said in conversation with a member of the Board of

Education, that the suggestions originated by this case would impair his efforts to be of service for years to come.

Case 14. Mr. R., high school principal, was told by a member of the Board that a teacher, name withheld, complained that he was accustomed to take older girls into his office, hold them on his lap, and kiss them. It was a large city school. The teacher was new. The fact was that the principal was accustomed to have his two daughters take luncheon with him in his office, and to kiss them good-by.

Case 39. Mr. M. is a high school principal. One of the women teachers, name withheld from principal, complained to superintendent that he stroked the girls' hair, and, in his office, held their hands. Principal demanded names. None given on the ground that it would injure innocent girls. Principal maintained that, if he had ever touched any girl, it was on an occasion after preaching against cramped position in writing, he had, on entering a room, given a slight pull on the braid hanging down the back of a thirteen-year-old miss to remind her to sit up. As to the charge of holding hands, he claimed that a girl had come to the office, having run a sliver under a finger nail, and that he had removed it. He asked that the teacher complainant be required either to specify the alleged misdemeanors explicitly, or to withdraw the complaints and receive an official reprimand. The superintendent decided that the better way was to drop the matter altogether.

Case 43. Superintendent D., in every one of the four cities in which he has supervised schools, has engaged so actively in campaigns to weed out immorality as to give him the reputation of being unbalanced on this subject.

The charge of impropriety with women teachers and with girls is one of the most difficult for the schoolman to meet for various reasons. In the first place, there is the curious readiness of many to believe that every man is deterred from this kind of sin only by fear of being found out. A vast body of scandal about prominent men never gets into print but persists from generation to generation, magnified by its mystery, just as objects look larger in the dark. In the second place, there is the fascination about such subjects that comes

from the fact that convention forbids so many to speak or think about them. There is a barbaric instinct of sexuality underneath the proprieties. Every schoolman has seen the outcroppings of it in obscene writings and drawings in the schoolhouse. It is not confined to youth; old men are active gossips. Because of this appetite a school board will not uncommonly attend to innuendoes of this nature based on suggestions more flimsy than would lead them to consider any other kind of charge. On the other hand, the healthy American impulse that leads us to demand that the school atmosphere into which we send our children should be as pure as the best of our home life, seems to justify a Board in acting promptly and autocratically in wiping out every trace of scandal. The usual method is secret investigation, amateur detective work, and quiet withholding of reelection from the suspected person. The method has all the marks of the Roman or medieval system of informers, secret tribunals, and star chambers. Cases are not rare in which men and women quite devoid of guilt have been led to make no protest, believing that a quiet disappearance will save them, their friends and families, from lasting disgrace. Even suppose the accused person demands public investigation, about as far as he can get is to show that his accusers have been unable to substantiate their suggestions. Even tho he succeeds in getting the word "vindicated" written in the minutes of the Board, in a little while a common remark is: "Mr. X? Oh, isn't he the schoolmaster they charged with being too free with the women and the girls?"

I have cited only a few different cases of schoolmen marked for dismissal. I have purposely chosen those instances where all the circumstances and the unprejudiced opinion of men I believe in showed that the dismissal was a mistake. I am not saying anything at all about men who have been guilty of neglect, incompetency, gross misconduct, or absurd lack of tact. None of us believe that the hundred thousand schoolmen in America are all so satisfactory in character and services that none should ever be dismissed. This paper is written for the ordinarily equipped decent fellow, who has gone into

the public service of teaching, and has found himself in the not uncommon position of having one or more persons bent on putting him out.

CREATING FAVORABLE SENTIMENT

The threat of removal is so possible to all of us that a discussion, not only of what to do when pursued, but how to prevent pursuit, might prove of interest.

In the cases I have studied, rumor has played so strong a part, often being substituted entirely for investigation and proof, that the suggestion comes naturally that it is profitable for a schoolman to have an eye to the cultivation of whatsoever things are of good report. It is the direct antiseptic for evil reports.

Here is where the eclipse of right by expediency is most distressing to a man of high ideals. To "do good by stealth and blush to find it fame," while an insidious and only partly-understood plotting is going on against him, directed with care and attention to getting a case as strong as possible, begins to seem to the harassed schoolman equivalent to professional suicide. He sets up against the maxims of humility, long suffering, and the ultimate triumph of justice the more practical principles of expediency: "Self-preservation is the first law of nature;" "Let your light shine before men that they may see your good works, don't hide it under a bushel;" "It pays to advertise;" "God is on the side of the strongest battalions;" "Keep your lamp trimmed and burning;" "Trust in God and keep your powder dry."

Case 40. Supt. W. said to have both arrogance and charm of manner on occasion, as much adroitness as frankness; unbending towards subordinates and teachers. Board members find it difficult to influence him in appointments. Hence strong enmities against him. Generally credited with maintaining schools at a high standard. Skilful in gaining friendship of newspaper men. Whenever any educational feature shows sign of becoming prominent he delivers addresses upon it. Furnishes his newspaper friends with typewritten copies. Reporters make extended notice of his speeches. The fact that

the man is alert and progressive is thus kept prominent in the public mind. So far this has offset a usual undertow of Board sentiment desiring to change superintendents.

Case 36. Mr. G., high school principal in a city of 35,000, runs a high school column once a week in the leading newspaper. Claims that nothing is more interesting to parents than school news; that a school should keep prominent before the public in order that more children should be attracted to the benefits of education. Superintendent regards G. as too independent, and as trying to build up a reputation to enable him to act contrary to superintendent's wishes.

In a number of cases in the record, men of ability and considerable social charm have lacked support in emergencies because they expended so much time on office details that they had made an insufficient number of friendships to offset the hostility of influential superiors. It is strange that men will neglect the greatest delight of teaching: the enjoyment of friendly relations with young people at their most joyous period. It is odd that schoolmen will forego the rare pleasure of being liked by children and of liking them, but you see many schoolmasters making the mistake of believing that their authority will be weakened by familiarity. They starve their paternal instincts, as if a man would kill himself of thirst in a region of the most abundant and most pellucid springs. The rigid and distant discipline of the old schoolmaster has educated us and the public to an austere and unsocial model, more lonesome than that of any other occupation.

The fear of trouble of the scandalous nature already alluded to puts a check, sometimes absurd, on the strength a good schoolman might gain from proper social sympathy with his school.

Case 41. Mr. W., principal of a large high school, has a standing form of letter handed to all men teachers in the school each term, warning them never to detain one or two girls alone after school for making up lessons, never to be seen chatting or laughing with girls in the hall, never to call girls by their first names, never to touch girls for correcting posture, never to let any student have the teacher's photograph,

never to write a letter on any subject to any student; to avoid sitting beside any girl student in a conveyance, and not to walk along the street with her.

Most of this seems excessive prudery, but is defended by W. on the ground that gossip springs from such things, and can not be controlled; that it injures a school and a teacher to the extent that the minute prohibitions of his letter are justified. There are commendable features in the feeling that leads a man teacher to say that his attitude toward his girl students is that of a father toward his daughters, but they are not his daughters, and he needs to remember that what he says his relations to them are does not amount to much. It's the other fellow's talk that does the damage. Mr. U., instructor in a well-known women's college, stated that it was a formal agreement among the men in the faculty that they would not engage in conversation with a student about her home, her family, her ambitions, or any subject whatever not directly in a department of instruction, and very little of that.

It seems, then, that the man teacher, planning to build up a protective clientèle thru friendliness with his pupils, must proceed with tact and with realization of the power of gossip. The younger men, rather than submit to such narrowing restrictions, defy the whole Grundy family, get lectured by their superiors, are dismissed a few times, and then go into some occupation, where their smiles or friendly conversations no longer come under the magnifying glass.

Up to the present time the man who makes himself popular with the boys, rather than with the individual girls, has been the wiser. If he can hold his position long enough for his boys to grow up, he can intrench himself strongly against dismissal.

VALUE OF FRIENDSHIPS WITH BOYS

Case 31. Mr. L., principal of large grammar school. Pronounced and picturesque opponent of measures of the superintendent. School a fine example of the model of 1870. Various officials have warned L. that he must be more amenable to directions for change or his services will be terminated.

But among his "boys" are numerous city officials, a justice of the Supreme Court, a prominent editor, a member of the Board of Education, doctors, lawyers, bankers, brokers, and solid men. L. manages to see or write to hundreds of these foster children every year. Whenever any suggestion of removal shows sign of life it always happens that a banquet is given L., at which he tells these prominent people they are samples of what the old school is good for. His press committee gets plenty of space in the newspapers praising "Old Pop L." The proposition to remove him never reaches a definite statement.

If a high-minded schoolmaster resents what seem Machiavellian suggestions in some of these cases, he must remember that we are not laying down principles for action. We are endeavoring to collect some data for study of things as they are, hoping for progress towards things as they ought to be.

SUPPORT OF PARENTS

In the majority of locations a man teacher could hardly hold on long enough for his boys to grow to influential manhood. It is obvious that the favorable impression made upon children is imparted by them to the adults of their homes; but for protection in cases of official persecution the children and the patrons of a school, however much they love and respect a man, are disappointingly lacking in weight unless skilfully organized, and often, even when well led, they fail to make any difference in a real crisis.

Case 35. Mr. S., a remarkably lovable man, able and successful, now holding for the tenth year the presidency of a richly endowed school, enjoyed, when principal of a public high school, remarkable popularity with a very large circle of parents. He kept in touch with them by parents' receptions, by "parish" calls, and by painstaking letters. The superintendent undermined him with the Board and charged him with delay in executing orders, with "utter lack of discipline," with seeking, by currying favor with parents, to divert attention from the lack of harmony among teachers and pupils." As soon as these charges became known a citizens'

committee waited upon different members of the Board. The four newspapers of the city upheld the principal, but the Board declared that it was its duty to stand by its superintendent, and that it would not "stultify" itself by changing its judgment. The principal was let go.

Case 17. Mr. T., high school principal, was charged by superintendent with insubordination, in that the principal disciplined three boys, after the superintendent told him not to. Citizens, mostly women, to the number of a thousand, filled a hall, made speeches protesting against the dismissal of the principal, sent a committee of thirty men to a meeting of the Board and besought his retention, published a full statement of the case, with opinions of fifty prominent educators upholding the principal's action. All the city papers printed a large amount of matter in favor of the principal. The Board voted 17 to 3 in favor of electing another principal.

INFLUENCE OF SCHOOLBOOK MEN

The influence of the schoolbook men is not uncommonly sought by schoolmen in trouble. The representatives of the publishing houses, of course, exercise a wide personal influence. They are selected partly for their ability to make themselves agreeable and helpful to schoolmen. Either they are men brought up from boyhood in business, and, therefore, attractive acquaintances for schoolmasters, as furnishing the sort of knowledge of affairs the schoolman lacks, or they are former teachers who have most likely had their school troubles and know how to sympathize and how to help. They know the members of the Board, are often intimate with them. While things are as they are, the schoolman in a shaky system, who cultivates an honest and straightforward friendship with the bookmen in his territory does not blame himself.

Case 41 Mr. G., a superintendent, received a "tip" from the traveling bookman, that R., a forceful member of the Board, was "after the superintendent's 'scalp'" because the superintendent transferred an inefficient teacher, a relative of the Board member, to a less important grade. By the bookman's advice, citizens whose children had been benefited

in the schools, others, whose relatives were doing good work as teachers, were tolled off to go singly to other members of the Board in G.'s behalf. The bookman himself told the Board members of G.'s good reputation among the schoolmen of the state and of the good record he had made elsewhere. The trustee found it impossible to create sentiment against G. The superintendent is still at his post.

Case 32. A member of one of the large schoolbook houses showed me a memorandum of more than thirty cases of schoolmen believed by themselves in danger of losing their places, whom he deemed it a proper combination of business and philanthropy to assist.

TEACHERS' OPPOSITION AND SUPPORT

The cultivation of loyalty in the teachers of one's own system is certainly deemed by those superintendents and principals who have been scorched by official fire to be a precaution not to be overlookt. The number of cases on the record, in which the animosity of one's own school family has borne great weight in deciding against a man, is a large proportion. I need cite only the most notable:

Case 47. Mr. X., aged fifty-one years, coming to a new high school, was from a system in which teachers were accustomed without question to work in harmony with the principal. He had been in close touch with his superintendent and with his president of the Board. On attempting to correct an abuse involving the promotion of pupils, he discovered that two of the teachers were making three or four calls a week upon one of the most influential men of the Board, and complaining of untoward features of management. Shortly after, more than half of the faculty were requested to call at the Board member's office. Some adverse testimony was taken by a stenographer. Some teachers described the principal as unusually considerate, just, and devoted to service. Thereafter X. began to see, or imagined he saw, that the usual readiness of his teachers to respond to directions was impaired. The sentiment seemed growing, that if a teacher were called upon to do what she didn't want to, her complaint to the Board mem-

ber would be welcome. The two original reporters seemed to X. to be nursing the growing discontent. Other teachers, loyal to the principal, meaning to condemn the dissatisfied ones, talked bitterly against the disrupting spirit in the school. The Board member thereupon claimed that there was lack of harmony in the E. school, and quoted the good teachers as saying so. Another session of teachers was held by the Board member in his office, and this time a large amount of unfavorable testimony was taken. The Board member now came to X. with the complaints, and said that he was desirous to help X. correct the defects. Instead of protesting against the method of collecting the complaints and asking for an opportunity of questioning the complainants in the presence of a committee of the Board, X., who had bought a house and had a mortgage to pay, attempted to win the Board member by the exhibition of a humble spirit, and undertook to follow his advice in placating the discontents. Several of the teachers would boast, out of the school, "Now, we have Brother X. where we want him." "We'll teach him a lesson." In a short time the allegation originally made that the E. school was all upset became true. By the time the third session of teachers was called without X.'s knowledge, he had worried himself into evident neuremia. He obtained medical advice and was told he must leave off teaching or leave off living. He went to California and devoted himself to raising fruit.

Case 42. Mr. F., superintendent. A member of the Board complained of the discipline in the R. school as being "too wooden, rigid, and severe." F., on inspection of the school, directed the lady principal to "relax rules and give the children more of the joy of life." She complained to another member of the Board, who advised her that she could "do" the superintendent. "We must stand by one another and our school," she would say to teachers. "F. says you are inefficient;" "F. wants you put out." Usual official requirements issued by the superintendent she would push to such extreme literalness of accuracy, neatness, and elaboration as to make simple requests irksome and irritating to every teacher, and then she would lament with her assistants over F.'s tyranny.

She would send teachers to different members of the Board with complaints. Three members at various times called at the school and questioned the teachers, leaving them with the impression that the teachers were abused. F., while at the school, called a meeting of teachers and principal, said it was rumored that they were discontented, declared it was his business to assist, and not to harass them, asked them then, or at any time, to report to him any requirement of his that seemed unreasonable, and he would remit it, or show why it had to be made. No response was secured to this offer. Under direction of the hostile member of the Board, an extended summary of complaints was prepared and signed by the lady principal and every teacher. It was laid before a majority of the Board members in the office of the dissatisfied member. Altho other members characterized the complaints as trivial, exaggerated, and unnecessary, the fact that the teachers were unanimous, and that the agitating Board member offered to bring similar complaints from all over the city, led the majority of the Board to decide that they would "quietly, and without reflecting upon F., elect a new superintendent." This was done.

Case 34. Mr. S., principal, promoted to a large grammar school, and given to understand he was desired to bring it up from a low standard, found that a clique of half a dozen teachers, led by a relative of the Board of Education, were opposed to any change and to the new principal. In time S. became so convinced that he was a failure, and, at the same time, so devoted his days and nights to personal performance of details that ordinarily should be attended to by teachers, that his health was broken down. Impaired digestion and other allied disorders ensued. "I could have won out," he said a few days before his decease, "with ordinary official support, but those folks at headquarters put me to death."

The instances in which loyalty of teachers has been of advantage to a threatened schoolman are not uncommon.

Case 44. Mr. X., principal of high school, city of 60,000, accused by superintendent of wrong assignment of teachers appointed by superintendent, delay in carrying out orders of

Board of Education, slovenly book-keeping of school records, lack of respect for authority of superintendent and of the Board, was reported by the superintendent to the Board of Education for dismissal. The teachers of the school organized themselves in favor of the principal and detailed various teachers and citizens to call on each member of the Board singly. Some Board members received over forty successive callers. The superintendent's charges were withdrawn by him.

The cases of teachers pulling against their supervising officers seem more numerous in school history than those of pronounced support. But this is not a judgment made after an actual count; it is largely because an opposing teacher talks more about her superintendent than a loyal one does. In any organization, commercial or otherwise, this criticism of "the boss" is observable, but where the head man has the selection and dismissal of his help, the temptation to disloyalty is greatly offset. It must be to some extent true that school board members, familiar with the quieter rule of a factory foreman, of a business head, are more impressed with the discontent of teachers than circumstances always warrant. They conclude that there must be serious fault in the schoolman to permit of the opposition of teachers. This feeling of Board members brings about curious methods of superintendents and principals.

FEAR OF TEACHER'S INFLUENCE

Case 33. Mr. N., principal of a grammar school, active in keeping up a high grade of work, and in maintaining a neighborhood interest in his school, so dreads a recurrence of complaints against him that he avoids assignment of supplementary duties to about half of his staff, with the result that he and the more patient and deserving of the teachers are overloaded with work. His school is like a locomotive using the power on only one side.

Case 18. Mr. O., principal in same city as N., is so afraid of offending teachers that he has reached the point where the only directions given to teachers by him are such as are de-

manded by the by-laws, or by requirements of his superiors. He and his corps of teachers condole with each other on the multiplicity of exactions sent down from above, while they are doing less work than the neighboring schools.

Case 45. Mr. P. gives a present to every teacher at Christmas.

Case 46. Mr. R., through the efforts of a woman on his staff, receives a present from his teachers every Christmas.

Case 22. The City of — has a system of rating the members of the supervising and teaching force. The credits entering into the record of a principal include:

5. Does he always support his teachers?
9. Any disloyalty of teachers?

JUDGMENT OF ONE'S PEERS

The support of his colleagues, men of equal grade with himself, is frequently longed for by the schoolman in trouble. The record shows few important instances of it like the report of college men on the case of Professor Ross. Whether this scarcity is due to the feeling such as Job's friends had about his misfortunes, that the punishment must be deserved, who can say? Every one of us falls so far short of the qualities needed in a schoolmaster to bring young humanity to the perfection desired, and to do it with the machinery inherited, that none of us is ever dismissed without being able to enumerate plenty of reasons why we are unworthy. Sometimes it seems as tho one's colleagues were afraid to take action from fear of being immediately struck with the same club. Most always the sentiment is common that no school board would be influenced by schoolmen's opinions anyway.

Case 28. In C. there were six high schools. The principals appointed M. to investigate objections from colleges to a certain text-book complained of as not offering sufficient preparation for advanced work. The superintendent, who received royalties on books of his own, published by the company issuing the work in question, advised M. that the superintendent had approved the book; that the teachers, if they knew their business, could sufficiently prepare their students

with it, and that he desired M. to drop his investigations. M. presented his report to the five other principals. The entire six went before the superintendent and pointed out the difficulties of college preparation with this book. The superintendent directed them to desist. The annual election of teachers occurred one week later. On that occasion the teachers' committee summoned M., cited various literal violations of by-laws committed by him during his two years' service, asked for explanations, decided his answer unsatisfactory, nominated a successor, and later in the afternoon had the new man elected as routine business by the entire Board. Citizens of M.'s district asked for a hearing before the Board. Of the five high school principals asked to be present and to repeat before the committee what they had said to M. in defense of his work, one went on a Sunday school picnic, one to visit his daughter, one was called out of town on urgent business, one was not feeling well, but the fifth one appeared for M. and spoke highly of his success. A motion to reconsider the dismissal of M. was lost 15 to 3, on the ground that discipline must be maintained. The fifth principal felt during the incumbency of the superintendent, animosity unpleasant to himself and damaging to his school.

Case 21. At a meeting of the M. State Teachers' Association, a motion to protest against the dismissal of Mr. H., superintendent of schools in G., was voted down on argument that the association knew none of the facts. A motion to appoint a committee to investigate and report was defeated on argument that it would not do any good.

Case 19. Mr. H., dismissed without a hearing, appeared before the C. Teachers' Association, and asked for investigation and a report to be published. No speakers in favor. Other speakers urged that if Association took up individual cases it would discourage the necessary exercise of tact on the members' part in keeping out of trouble.

There have been numerous observations in print that schoolmen, like lawyers and physicians, ought to have organizations that would take cognizance of cases of gross injustice to their members, but any man counting on support of this

kind in any case of personal persecution in the system, should realize that history is against him.

FRIENDLY RELATIONS WITH THE POWERS THAT BE

Whatever the advantage to a schoolman in being liked by his peers, his teachers, his scholars, their parents or representatives of the publishing houses, my collection of instances all show that these are minor ropes, subsidiary, unreliable, and the first to be snapped in a real gale. I will cite a number of cases showing the results of making attachments to the strongest points of support.

Case 23. Mr. T., a new superintendent of schools, made the acquaintance of the mayor, impressed him with the possibility of political strength thru making improvements in the school service and advertising them. T. coached the mayor on school improvements, himself attended to the details of carrying them out, even named citizens for appointment on the board.

Case 27. Supt. W., a well-known attendant on N. E. A. meetings, told me that he never appears as the proponent of any important advance in school matters but he selects a prominent member of the school board, tells him about some feature other cities are advocating, posts him on the way to bring it about. The Board man gets credit for enterprise, the superintendent gets the improvement wanted. He never opposes any proposition that seems to him unwise, but says, "I'll try it," and lets it die of its own weight, apparently in spite of his efforts to keep it alive.

Case 20. Mr. L., principal of a high school, was given by a bookman an intimation that the superintendent was looking for arguments to justify election of a new principal. He made a study of the characteristics of the board members, found out subjects they were interested in, and induced various ones to address his school on their specialties. One member gave an exhibition case full of fabrics and the raw materials from which they were made, one conducted a class thru his factory and explained the processes. L. has kept up this plan ever since and is now regarded as safe.

Case 24. Supt. K. said to a friend that the rest of the school system could educate the public, his position required him "to educate the school board by unconscious tuition, to the belief that they had a good superintendent," a very ticklish and delicate job.

Case 26. Supt. J., in every position he has held, has made it a point to form the most intimate acquaintance with the school board men. He calls frequently at their offices and homes. He is blessed with a tactful and accomplished wife. She makes herself a favorite with the women of the members' families.

Case 25. The president of the Civic Club of E., a city of 120,000, claims that the schools are twenty years behind the times, that the superintendent is an illiterate, but that every teacher and principal and board member is so fond of him that the case is hopeless.

These are some of the conditions. Everybody knows that education is impaired by the good man's fear of dismissal. Leading schoolmen maintain that assured tenure improves the teacher. Other leading educators hold that fear of dismissal is the main force keeping some men at work. I have detailed the measures taken by men without tenure to prevent dismissal. That bad men make exclusive use of such methods, just as bad men are prone to appropriate everything, makes good men wish for conditions in which the best interests of the school-children would be the chief things considered by everybody. We must go on making ourselves believe that this is already so. There are few things more pitiful than the sight of a man with educative talent neglecting it for the pursuit of ingratiatory, or self-advertising, or bellicose pursuits. On the other hand, the schoolman who meekly drops every good thing the moment respectable opposition appears, and who fails to get support for that good thing and for himself, its instrument, is losing a tremendous satisfaction when he comes to look back over his days that are gone, and is missing a lively lot of exhilarating exercise meantime.

WILLIAM MCANDREW

V

RELIGIOUS EDUCATION AND THE SUNDAY SCHOOL

In the well-known work, *The meaning of education*,¹ the author says education means a gradual adjustment to the spiritual possessions of the race. These possessions are five-fold, and the child is entitled to all five of them, viz., his literary, esthetic, institutional, scientific, and religious inheritances. Without them he can not become a truly educated or cultured man. He goes on to say that religious education has played a controlling part in education until recently, tho it has often played that part in a narrow, illiberal, and uninformed spirit. In the nineteenth century there was a growing tendency toward what is known as the separation of church and state. This movement has brought about the practical exclusion of the religious element from public education, notably in France and the United States. The result of this condition of affairs is that religious education is rapidly passing out of public education entirely, and familiarity with the Bible is becoming a thing of the past. Two solutions of the difficulty are proposed: one is that the state shall aid, by money grants, schools maintained by religious or other corporations; the other is that the state shall tolerate all existing forms of religious education in its own schools, time being set apart for the purpose. Neither suggestion is likely to be favorably received by the American people. "It must devolve on the family and the church, then, to give this instruction to the child, and to preserve the religious insight from loss."

I have quoted thus at length because the whole question is stated so briefly and lucidly. Dr. Butler does not say, tho he might have said, that religious education in the United States is in nothing less than a lamentable condition. Excluded from the schools this education has devolved on the churches, and

¹ New York: The Macmillan Co., 1898.

they have met the responsibility with methods and a standard that would be more appropriate for the Middle Ages than for the twentieth century. An article in the *Pedagogical seminary* (September, 1907) discusses our system of religious education. The writer found the children more interested in Napoleon than in Abraham, Joseph, and Moses, and that their knowledge of the Bible was limited. A correspondent of the *London Times* (article reprinted in *Living age*, July 11, 1908) writes: "American Sunday schools are shamefully inferior to the public schools." A teacher, writing in *School and home education*, says: "What American children do not know about the Bible is a never-failing source of surprize, distress, or amusement, as the case may be, to many people. It is considered amazing that young people who have attended Sunday school for years, and have, moreover, had the Scriptures read to them at 'devotional exercises' daily thruout their school life, should be as densely ignorant of Bible history as the veriest heathen." The *New York Nation* had an editorial some time ago drawing attention to three new books which aimed to popularize Bible study. The statement is made in it that our children no longer learn the beautiful stories of Joseph and the Queen of Sheba, etc. It quotes approvingly E. M. de Vogué, who writes in the *Paris Figaro* as follows: "The philosophies, the literatures, the arts, and the languages themselves of Western civilization have been nourished in large parts from the Bible. The biblical tradition impregnates all of our fashions of thinking and speaking. A man totally unacquainted with the sacred history would go thru the world as if deaf and blind. A people that loses familiarity with the Bible is exiled from its spiritual and intellectual fatherland and becomes a tribe of outlaws."

Now American writers and thinkers have not been blind to the situation. They have recognized most clearly two things: first, that religious education is essential to the life of a nation; and, second, that the Sunday school, as now constituted, is not supplying the nation with religious education. The vision of an oncoming irreligious citizenship has driven many a clergyman and writer wild with concern for the future. For years

past a perfect flood of literature has poured forth dealing with religious and moral education in the public schools. It is doubtful if any other single topic in education has been so widely considered.

And what has been the outcome of it all? The answer is nothing,—practically nothing. The cosmopolitan population of the United States brought up in many religions and no religion can not agree, except in isolated communities, on any plan of religious education satisfactory to all the parties concerned. The writer in the *Times*, already referred to, says: "America is committed apparently irrevocably, for weal or for woe, to exclusively secular education in the public schools." Thus we see religious education has been steadily driven from the public schools, and the responsibility for it has been placed on the Sunday school and the home. Now home education in American life, speaking broadly, is a very poor substitute for any kind of organized formal education, and the almost complete responsibility has come to be placed on the Sunday school.

The Sunday school has met the responsibility in the most natural way possible, viz., by attempting to improve on the methods that have been used for the past century. But the Sunday school as now organized has never been regarded as an institution to supply a nation's religious education. If the average educated man outside the Catholic Church were asked how the people in the United States get their religious education, he would have to reply in the Sabbath school and church; and that only a relatively small part were getting it there, and that part were obtaining a very superficial and unsatisfactory education.

Originally, says Mr. Cope,² the Sunday school was merely a local church institution. Later thru associational organization, it developed rapidly, aiding much in promoting a sense of unity among the churches. The last phase of its development, which it is coming to now, is as an educational agency. The *Times* writer says on this point that "the Sunday school has not become, but is becoming, entitled to rank as part of

²In *The modern Sunday school in principle and practice*, by Henry Frederick Cope.

our educational system." Mr. Cope asserts that it is to the Sunday school we must look, at least in large measure, for the solution of our great problem of religious education. In times past the Sunday school has been regarded as a means of evangelism, that is of drawing young persons into the church, or as it would have been exprest, of getting them hopefully converted. The thought seems to have been that if the young were but converted, that included everything desired,—right living, growth in the knowledge of the Bible and religious things, and eternal salvation. Nowadays, as Mr. Cope says, the interest is being centered in education, with the idea doubtless that education will draw the other things in its train. Some have thought that to run in the direction of education is to turn aside from the main purpose of the Sunday school. The more progressive thinkers, however, see the fallacy of this position, and argue against it. Thus a recent editorial in a prominent Sunday school periodical concludes saying: "It follows that the educational aim does not invalidate the evangelistic aim of the Sunday school, as some may suppose; it completes it." In short, in years gone by, the Sunday school teacher has sought to instil moral and religious truths by the didactic method, expecting as a main result the conversion of his scholars. But the progress of knowledge has made it plain that the didactic method is a very poor instrument to influence others, and that appreciation of truth requires self-activity on the part of the pupil. Hence the turning to education. It is not to be denied, however, that the Sunday school has been fairly successful in leading children into the paths of rectitude; but this result has come rather in spite of its poor methods than because of them.

The conditions under which Sunday school work is done make it practically impossible to attain to anything above a low standard of achievement. The new psychology and the new education have hardly touched the Sunday school except in the most superficial way. And all this in face of the fact that energy and ability and consecration to the work on the part of multitudes of workers are all that could be desired. Only an intelligent application of the proper means to the proper ends is lacking.

The work in the Sunday school is conditioned:

(1) By the *time* expended on it. An hour's time, sometimes a little more, sometimes a little less, is given once a week to the study. Almost half of this is spent in general exercises, singing, reading, prayer, announcements, etc. As a rule from twenty to thirty minutes only are given to the specific study of the lesson. This custom has been in vogue for the past hundred years. Robert Raikes's school used much more time but it taught more subjects.

(2) By the *environment* of the study. In the vast majority of schools the work is carried on under the most unfavorable conditions, the school being divided up into classes of from five to fifteen members, all reciting at the same time in one room. Of course there are a great many exceptions, but this is the rule. The confusion leads to mischief and disorder that would not be brooked for a moment in a public school. Indeed it is probably true that in many schools certain classes are done more harm than good by attendance.

(3) By the *lack of continuity in the study*. The lessons from Sunday to Sunday are usually very loosely connected, the plan followed being to hop-skip-and-jump thru the whole Bible every six years.

(4) By the *failure to prepare lessons* on the part of the great body of scholars and numerous teachers. This is especially true of schools using the International System of lessons.

Some schools use what is called the Blakeslee System, or an equivalent which studies the Bible much more systematically in graded courses. But even in this system the fact has been taken into account that very little effort will be expended on the study by the great body of the scholars. And so the author devised the plan of asking questions on the several topics discussed, giving the reference to the Bible, *chapter and verse*, where the answer will be found, and requiring the pupil to write the answer in a blank space under the question. This is the most characteristic feature of the Blakeslee System, and the plan is utterly unsound pedagogically. It is rather worse than that used in old geographies in which questions asked at the bottom of pages referred to answers on the same page above.

Other features of the Blakeslee System are not open to objection, but in practise the objectionable feature is the one that is prominent. This feature is objectionable also for the reason that the pupil's script, very often bad, is brought into sharp contrast with the perfection of the printed page. The finished pages are thus more or less unsightly. The International Convention of Sunday School Workers which met at Louisville, Ky., in June, 1908, appointed a committee to prepare a graded series of lessons, presumably of the same general type as the Blakeslee. These lessons will not be ready before September, 1909, so that no estimate can be made now of their strength or weakness. It is to be hoped that they will make the stories of the Bible a strong feature for all the lower and intermediate grades; also that they will ask pupils to prepare written reproductions of these stories as wholes, in the manner so common now in the public schools. The stories of the Bible teach religion in its best form for the child, since they set forth the providence of God over his children as individuals. That children as young as nine or ten years can reproduce these stories after reading them over only and in written form the writer knows from considerable experience.

The Sunday school as now organized requires much hard and discouraging labor. The children have often to be coerced, inveighed, coaxed, bribed, and hired to get them to attend, and after they are in attendance, they have to be handled with the utmost pedagogical skill to get them to behave, or to do any studying. Everything short of guile is used to interest the child in Sunday school work and keep him in attendance. The catalogs of the Sunday school supply houses look, not like publisher's catalogs, but like those of a mail-order house. The spirit of emulation is frequently mainly relied on to get results. Thus banners are given to classes in reward for high averages of attendance or collection; rolls of honor of one kind and another are posted up in prominent places; buttons, medals, stars, pins, pictures, and cards are given for faithful attendance or for getting new scholars. Regular systems, as the Star Attendance System, whose stars range from the cheapest

to a heavy gold badge, the size of an owner's star showing his importance and value as a worker, are employed to work up interest and attendance. Much less often prizes are given for committing to memory catechism questions, golden texts, Scripture passages, hymns, etc. In a Sunday school supply house catalog, one finds advertised in bewildering variety cards of all kinds, as picture cards, seasonal cards, birthday cards, cards of invitation, etc.; cradle roll materials; Home department blue book; visitors' canvass blanks; messenger boy's outfit; certificates; diplomas; banners for bringing Bibles; helps for decision day; flags for flag drills on special occasions; supplies for Christmas entertainments; other systems like the Star Attendance System described above; Bible study games; flowers from the Holy Land; helps of various kinds in raising money, as reds and blues money-raising contest-wheel; merry-go-round collectors, etc., etc. An interesting device for increasing the efficiency of a school is a system of credits for doing different things whereby each good act gets a certain percentage of credit. To carry the system into effect credit unit certificates have been used quite like the familiar trading stamps of retail trade. An interesting commentary on this system is that it was not devised by some obscure Sunday school worker, but by none other than the very able and popular Secretary of the International Sunday School Association. And all these supplies are over and above and in addition to the regular supplies in the form of "Helps" (i.e., selections from the Bible with notes), papers, and books, including Sunday school library books. In many schools military drill, or gymnastic work, or orchestra practise, or one or more of a dozen other things are employed to build up and hold the attendance. Indeed he would be a rash man who tried to give an account of all the different schemes, many of them very successful, that have been tried in one place or another to carry forward and improve Sunday school work. Most of the effort is put into increasing the attendance. Where one person is trying to improve the quality of the work done, fifty are trying to get children into the Sunday school. Within the last year or so, however, the Sunday school

Boards of some of our churches have been waking up more to the necessity of attention to quality as well as quantity.

With such conditions for the work, such incentives to work, and such work done by the pupils, most teachers, as an acquaintance of the writer's expressed it, have sought during the recitation period to reach the hearts of their pupils rather than their minds, assuming that the former could be done without the latter, the heart being located in the center of the body while the head is off at one end. To be sure, some scholars and numerous teachers study their lessons during the week or Sunday afternoons. But the ratio of the quantity of this work that is done to the quantity that should be done is small indeed, the reason being found in the laws of the mind and not in the obliquity of the human heart.

It is the great *law of habit* that chiefly blocks the way to successful work in the Sunday school as now constituted. The things we do daily, tho hard in themselves, are performed easily. Even the day laborer working with disagreeable lime in a boiling hot sun thinks little of it. The things we do every other day or every two or three days are much harder to do. The things we do weekly are harder still,—not necessarily harder after we get at them, but much harder to get started to do them. Men and women that never miss their week day appointments are very often irregular attendants at church or lodge. Many students that regularly prepare their daily lessons are not to be depended on in literary society work which comes once a week.

We all know how hard it is for some persons, who write only occasionally, to compose a letter; how much energy—will-power—it takes to get started at it; and, on the other hand, how wonderfully easy it is for the office man, with a stenographer at his side, to compose a letter. A business house will use a dollar's worth of postage over a fifty cent difference in a bill. It seems easier for a business man to write a letter than not to. The writer recently asked a well-informed, enterprising, and prosperous farmer, who got his education in the preparatory department of a college, how many letters he wrote in a year. He replied, "three or four."

To write a letter is something of a task for him. But this same farmer will go out of a Monday morning and face the hauling in to his barn of twenty or thirty acres of wheat with a strong inclination to go on with the work rather than disinclination, tho the task involves a hundred thousand separate movements as against five hundred needed to write the letter. In years gone by multitudes of young men left their homes in the Eastern States and went West, or left the United Kingdom and went to the Colonies, and never wrote back to say where they were or how they were getting along, mainly because it was a little inconvenient to write at first, and they got out of the habit of writing.

The law of habit and not its being wash day explains why Monday is blue. Having dropt work over Sunday it is not so easy to take it up again. The pupil feels on Friday afternoon that he has plenty of time to get Monday's lessons and so puts off getting them till Friday night. On Friday night he puts off the study till Saturday. Once started on this toboggan it is easy to go to the bottom. The result is that Monday's lessons are not learned or are learned very imperfectly. There are 168 hours in a week and hence there are ample opportunities to put off till tomorrow what does not have to be learned today. The consequence is that Sunday school lessons are rarely learned. If the scholar does try to study his lesson, he finds it hard to take up again the threads of the study.

Any solution of the problem of religious education will have to meet certain requirements. First of all the youth will have to go to a school that teaches the main facts of the Bible and of religious doctrine in a connected way, and teaches something of church history. In this school the scholars will have to first learn and then recite under conditions similar to those in day schools. They must have an environment most favorable to study, and as little of distraction as possible. They must have their helps in the form of bound books which can be referred to and reviewed frequently. Persons learn most readily by having the same ideas brought to the eyes and mind repeatedly in the same form. They shall have also instead of the variety of artificial stimuli to get them to attend, this strong

incentive, that they are convinced and their parents are convinced that something of real value is being secured, and something essential to the pupil's education is being learned. Great care will have to be exercised to introduce continuity into the work, to bridge the chasm of the week's break in the study, and any gaps in the connection of the matter studied.

To meet all the requirements of religious education in the United States the writer believes, all things considered, just one solution is feasible. This solution can be stated in one sentence: viz., *a two or three hours' session on Sunday, instead of an hour's session as now, with changes in the administration of schools to correspond.* The change in the administration would be the introduction of a study period in a main room, with classes reciting in smaller recitation rooms, or off at one end of the main room, so as to disturb as little as possible those studying. By this plan the number of teachers needed would be greatly reduced. One teacher only would be sufficient to handle the study room, keeping the pupils quiet, in order, and at work. The school could be divided into as many grades as desired, and one teacher could handle one or more grades, dependent on the size of the school, that is in any ordinary sized school. Devotional exercises, including perhaps a little sermonette by the pastor, should come in with all the school present, or all except the smallest scholars. The adult classes would be present at the general exercises and would then give an hour's time to the discussion of a lesson as now, not remaining the full time of the session. The strong incentive for the children to study would be that every one around the individual would be studying, there would be quiet, regular lessons would be assigned, and textbooks would be supplied for the pupils' use, and maps and reference books would also be at hand convenient for use of all the school.

Since the number of teachers would be greatly reduced presumably only the best would remain. These would have to put in longer hours, but in compensation they could be released from other church service, even that of the regular preaching service. As matters now stand multitudes of teachers put in more hours in attendance at church services, in-

cluding going and coming, than they would under the proposed plan, provided they were released from other engagements, and others took their places in an equitable division of labor.

Of course a carefully prepared and graded set of lessons, put up in permanent book form, would be necessary. Under present conditions there is enormous waste in the fact that the Helps liberally supplied, being adapted for temporary use only, are immediately thrown into the waste-basket as soon as or sooner than the pupil is done with them. It might be thought that the publishing business would be interfered with by the proposed plan; but there can be no doubt that the value of the product would instead be enormously increased, and no publisher would suffer, but rather would benefit by the change. The writer considers it important to mention this because, strange as it may seem, the publishing and supply houses are now, and doubtless would be, the greatest force opposing a change in the present order of things.

Another party that would benefit would be the children. Under present-day conditions Sunday is a long and dreary day in many homes. The children are not allowed to follow their usual avocations, being held in check all day long by a series of restrictions. Saturday is really the children's day of rest from school work. It furnishes a complete relaxation from mental work. Then Sunday is extra, it is double and unnecessary measure. If the children were kept busy on Sunday afternoon (or morning) they would be out of mischief, would be happier, and would be in much better condition for work in the day school the next forenoon. In communities where parents and children are separated during the week and use Sunday afternoon to go together to some place away from home, the Sunday school session could be held in the morning. Most churches in the cities and towns have the Sunday school room and church auditorium separate, so that the two branches of the work, preaching and Sunday school study, could go on simultaneously. In country communities the two exercises would probably have to be combined and each shortened somewhat.

Why has this plan not been tried? Nobody knows. Prob-

ably because the old idea of the Sabbath made it so holy that no work of any kind was allowable, and study of the Bible in a school would have been classed as work. By the laws of the United States the Church has one-seventh of the nation's time for religious worship and instruction. Is this not time enough for the purpose? Strange to say, in times past the religious world has considered that this should be spent by all ages of persons in a kind of holy contemplation which was neither rest nor work, neither labor nor play, neither pleasure nor pain, tho it contained some combination of these elements for the different classes. Whatever else it has been, it has not been a day of religious education. Somehow man has been made for the Sabbath instead of the Sabbath for man, most of the time.

The solution of the problem of religious education by the plan proposed would solve one of the most vexed questions in American life, viz., that of the religious education of the children of Catholics. If the plan here proposed worked for Protestant children it would work for Catholic children as well, and the Catholic Church would not be slow to adopt it. No more irritating outlay of money is seen in our land than the virtual double taxation of Catholics for the education of their children. The Catholics are certainly right in insisting on religious education for their children. May not a solution be found in proper utilization of the hours of Sunday for religious education?

In Germany programs of courses of study show that from two to four hours a week are given to religion. In England time is used for religion in both the Board, or strictly public, schools, as well as in the voluntary, or church schools, for public education, tho more time is given in the latter than in the former. To give one half-day session to religion in this country would be nearly equivalent to the education in other countries, especially if Sunday school work were supplemented by Christian Endeavor services. The study would be under the disadvantage of being separated by week-long intervals, but this difficulty could be partially overcome by arranging for review readings each day of the week as is now done in the International System.

The problem of religious education is a burning one in France, the United States, and England, and is likely to become one soon in other countries. As this is being written the cable brings the information that a compromise on the new educational bill in England has been reached and that it has past its second reading, ending, as the newspaper headline had it, a forty years' wrangle. If, however, the writer may judge from past experiences in this and other lands, in England itself, for instance, it will prove to be no permanent settlement, because it concedes too much to sectarianism, and calls for money from the imperial exchequer for sectarian schools. For some reason heretofore the English people have objected strenuously to local taxation for sectarian schools, but have been willing to see moneys taken from the imperial exchequer for this purpose. It is very doubtful if they will continue to admit this distinction. Even in Germany there is much opposition by the socialists to the teaching of religion in the public schools. Thus the problem of religious education is world-wide in range. Some solution satisfactory to all of the larger elements of society will soon have to be found. Even in New York City any solution to be satisfactory will have to suit the Jewish population.

The most promising plan for reforming Sunday school work would be to have the longer session tried first in communities where the religious tone is good and where parents are sincerely desirous that their children shall have a thoro religious education. It should be tried under the leadership of skilled leaders familiar with both Sunday school and day school work, and convinced of both the importance and value of the plan. Once a practical success in a few places, the custom of longer sessions would spread, and spread rapidly all over the country. Everything points to great changes in Sunday school work in the near future. Why should we not have genuine Sunday school reform, breaking away finally from customs begun in a small way a century or more ago?

JOSEPH V. COLLINS

STATE NORMAL SCHOOL
STEVENS' POINT, WIS.

VI

THE ORIGIN OF THE UNIVERSITY OF THE STATE OF NEW YORK

The popular impression that the University of the State of New York owes its origin to Alexander Hamilton, is a tribute to his constructive genius and to the broad statesmanship evidenced in the conception of such an institution, but history not only affords no justification for the assumption but clearly disproves it, since Hamilton was not a member of the Legislature of 1784, and had no part in framing or passing the act creating the University on February 19, 1784. James Duane, then a member of the Senate, introduced the bill to establish the University, and so far as the official record shows he was its author. The following petition, however, signed by all the surviving Governors of Kings College, of whom Duane was one, closely identifies the College with the introduction of the bill:

TO THE HONORABLE THE LEGISLATURE OF THE STATE OF NEW YORK:

The Petition of the Subscribers Governors of the College commonly called Kings College.

HUMBLY SHEWETH—That the greater Part of the Governors of the said College have since the commencement of the late War died out or departed this State whereby a sufficient number of Governors cannot be convened for the carrying on of the Business of the said College agreeably to its Charter—

That many Parts of the said Charter are inconsistent with that Liberality and that Civil and religious Freedom which our present happy Constitution points out—and that an Alteration of that Charter in such points as well an Extension of the Privileges of the said College so as to render it the Mother of an University to be established within this State would tend to diffuse Knowledge and extend Literature throughout this State.

Your petitioners therefore influenced by these motives humbly submit the said Charter to the Revision and correction of the Legislature so as to render it more adequate to these important Ends, humbly hoping that

your honorable body will confirm to the corporation of Kings College such Estate as was unquestionably appropriated to its use.

New York 24th March 1784.

LEONARD LISPENARD
JNO LIVINGSTON,
WM WALTON,
SAM BAYARD, Junr.

GEO: CLINTON
RICD MORRIS
JAS DUANE
GERARD BANCKER
EGBT: BENSON
J: H: LIVINGSTON
SAML PROVOOST
JOHN RODGERS
JOHN MORIN SCOTT

The petition is indorsed:

To the honorable the Legislature of the State of New York.

The Petition of the Governors of Kings College praying a Revision of their Charter, & that the said College may be erected into a University.

In Senate, March 30th, 1784, read and Committed to the whole on the Bill for establishing a University within this State.¹

It is scarcely possible to read this petition without noting the peculiar language in which the proposal for the reorganization of Kings College is exprest, "so as to render it the Mother of an University to be established within this State."

Going back ten years in the history of the College, as is now possible on the evidence of a document recently discovered in the Public Record Office in London, it will be found that in 1774, the Governors prepared and approved the draft of an elaborate charter, entitled "Charter for the American university in the Province of New York," to take the place of the Royal Charter granted to Kings College in 1754, and submitted it to Earl of Dartmouth, at that time principal Secretary of State for the American Department.² This provided that the College should be constituted a university and that "Kings College shall be the Mother of the American University," under the charge of the "Regents of the University in the Province of New York." With the provisions of this draft Duane must have been thoroly familiar, and as he had been a Governor of the College for some twelve years prior to its adoption and was then one of the leading members of the New York Bar, it is at least probable that he had considerable to

¹ N. Y. Leg. Papers (MS.) No. 2 in State Library.

² Colonial Papers, America and West Indies. Vol. 185, fol. 55.

do with its preparation. At this time Myles Cooper was President of the College and to his familiarity with, and admiration for, his own Alma Mater, Oxford, are clearly traceable many of the essential and entirely new features introduced in the proposed charter. It contemplated a university of colleges, and was an adaptation of the Oxford system to the conditions which it was hoped might arise in the Province of New York.

This charter further provided that the Regents should include the Archbishop of Canterbury and other officials resident in England, *ex-officiis*; also the Governor, the Lieutenant-Governor and the Eldest Councilor of the Province, the Judges of the Supreme Court, the Secretary, Attorney-General, and the Treasurer of the Province, the Speaker of the General Assembly, the Mayor of the City of New York, the Rector of Trinity Church, the Senior Minister of the Dutch Reformed Church, the Ministers of the Lutheran Church, the French Church, and the Presbyterian congregation, and the Governors of Kings College; and gave the Regents power to increase their number to fifty, exclusive of the official Regents living in England, by appointing inhabitants of the Province. The officers were to be a chancellor and a vice-chancellor, and each of the colleges belonging to the university was to have a president and a vice-president. Full power was given to the Regents to confer degrees in philosophy and the Municipal law as well as in every other art, science, and faculty whatever, was given to the Regents, and the general control of education and discipline was intrusted to an "Academical Senate," consisting of the chancellor and vice-chancellor, the presidents of the respective colleges and professors chosen by the Regents. A "Minor Academical Senate" was also to be established in each college, consisting of the president of such college, and its fellows, professors, and tutors. The corporation so created was vested with power to take and hold real and personal estate, including that belonging to Kings College and such as might afterwards be acquired, and it was given the unusual privilege of sending two representatives to the General Assembly, such representatives to be elected by the regents, professors, fellows, tutors,

masters of arts, and other holders of superior degrees. In this last provision the analogy of Oxford was conspicuously before the minds of the framers of the charter. These plans and anticipations were frustrated by the Revolution, and the undertaking was abandoned for the time being, but upon the opening of the first Legislature under the new form of government, when some legislative action was absolutely necessary to continue the corporate existence of the College, the Governors again brought forward the proposition that a university be established within this State, of which Kings College should be the "Mother."

A comparison of the proposed charter of 1774 with the act past in 1784 discloses numerous points of similarity. The latter was originally entitled "An Act for establishing a University within this State," but the title was amended to read: "An Act for granting certain Privileges to the College heretofore called Kings College, for altering the name and Charter thereof, and erecting an University within this State."

The preamble recites that by Letters Patent under the Great Seal of the Province, dated October 31, in the twenty-eighth year of the reign of George the Second, a body politic was created by the name of the Governors of the College of the Province of New York in the City of New York in America; that there are so many vacancies in the Corporation as to require the interposition of the Legislature, and that the remaining Governors of the said College have prayed that the said College may be erected into an University.

It is then enacted that all the rights heretofore vested in the Governors of the College of the Province of New York shall now be vested in the Regents of the University of the State of New York, who are by the terms of the act created a corporation under that title. The Governor, the Lieutenant-Governor, the President of the Senate, the Speaker of the Assembly, the Mayor of the City of New York, the Mayor of the City of Albany, the Attorney-General and the Secretary of State, are created *ex-officiis* Regents; twenty-four individuals are designated Regents by name, their successors to be appointed by the Governor; and the Clergy of each of the re-

ligious denominations in the State are authorized to elect Regents, with power to fill vacancies. A subsequent section of the act provides that the fellows, professors, and tutors appointed by the Regents shall also be Regents of the University, *ex-officiis*, with power to vote in cases relating only to their respective colleges, and when they are not personally concerned. The Regents so constituted are authorized to choose a chancellor, a vice-chancellor, a treasurer, and secretary; to make ordinances for the several colleges which may compose the university, and to appoint the several presidents, professors, and other officers. After the first election all future presidents are required to be elected from out of the professors of the colleges composing the university. The Regents are also specifically empowered and directed, as soon as may be, to elect a president and professors for the college theretofore called Kings College, no such professor to be in any way accountable for his religious tenets. The act further provides that the estate held by the Governors of the corporation of Kings College shall be applied solely to the use of that College; that they may receive for the use of that College an estate of the annual value of £3,500, and that the Regents may also hold estates of the annual amount of forty thousand bushels of wheat, and may found schools and colleges in any part of the State and may endow such colleges and invest them with the power of conferring the degree of Bachelor of Arts, retaining, however, the right to visit such colleges and to control their government. All other degrees may be conferred by the chancellor, or vice-chancellor under the direction of the Regents.

The act permits any person or body politic to found and endow a college or school, which may become part of the University or which may remain independent, and also permits any religious body to institute a professorship for the promotion of its particular tenets, or for any other purpose not inconsistent with religion, morality, and the Laws of the State, upon an endowment of not less than two hundred bushels of wheat per annum. By the last section the name of Kings College is changed to "Columbia College." In the original draft the name was written "the Columbian College."

This act was past on May 1, 1784, and its phraseology and distinctive features bear such a close resemblance to those of the charter proposed in 1774 by the Governors of Kings College, as to leave little or no doubt as to the origin of the idea of a state university, composed of groups of colleges, governed by regents and a chancellor.

Even a sketch of the origin of the University would be incomplete, however, which did not go a step further, since the University can not be fairly said to have been actually organized until the passage in 1787 of a new act "to institute an university within this State and for other purposes therein mentioned." For this act the State and the College are chiefly indebted to Hamilton, then serving as a member of the Assembly. Almost immediately upon its enactment the original act developed defects in operation, and scarcely more than six months after it went into effect an amendment was past, reciting that owing to the dispersed residences of the Regents it had been impossible to procure a quorum at meetings, and that the interest and prosperity of the University had been thereby obstructed, and that doubts had arisen as to the construction of the act, and enacting various provisions to remedy these defects, and appointing additional Regents. The experience of the succeeding three years, however, demonstrated that the University as originally created was an unworkable piece of machinery, and a draft of an act making radical amendments was approved by the Regents for submission to the Legislature. Hamilton had been appointed one of the additional Regents by the amendatory act of 1784, and subsequently he had been elected a member of the Legislature of 1787. Almost his first act on taking his seat in the Assembly on February 16, 1787, was to introduce the bill approved by the Regents. It was entitled "An Act for granting certain privileges to the college heretofore called Kings College, for altering the name and charter thereof, and erecting a university within this State." Eleven days later, on February 27, 1787, L'Hommedieu introduced in the Senate a bill entitled "An act for erecting an university and for granting privileges to colleges and academies within this state, and for repealing the acts therein mentioned."

The titles of the two acts indicate the different points of view of the introducers, the general purpose of the former being the restoration of the original charter rights and privileges of Kings, now Columbia College, and of the latter, the development of the schools and academies thruout the State. Both acts impliedly conceded the necessity for revision, and their points of difference were by no means irreconcilable. The Regents promptly took steps to secure the passage of a compromise measure by appointing a committee for this purpose consisting of the Speaker of the Assembly, the Mayor of New York (James Duane), Colonel Hamilton, Mr. Williams, Mr. L'Hommedieu, and Mr. Jay. As a member of this committee Colonel Hamilton rendered services of inestimable value both to the State at large and to his Alma Mater. Always a believer in the theory of centralization, Hamilton was keenly alive to the great advantage which would accrue to the people from a well-organized central body which should direct and control the general educational policy of the State, and which should promote the establishment of educational institutions, but he realized no less the impracticability of vesting the management of all educational institutions thruout the state in the hands of a single board, as was contemplated by the act of 1784, and he resented the injustice which that act had done to King's College by depriving it of its property and divesting it of its charter rights. It was his effort to reconcile these conflicting interests, and to this end he devoted himself with all the energy and skill which characterized his struggle for the adoption of a national constitution. As the result of his efforts, seconded by Duane and Jay, a compromise measure was reported, entitled "An Act to institute a university within this State and for other purposes therein mentioned," which met the approval of both parties and was past on April 13, 1787. The first seven sections of the act provide for the establishment of a state university under the control of a Board of Regents, with power to visit and inspect all the colleges, schools, and academies in the state and to grant charters and degrees, and the remaining fourteen sections provide for the confirmation of the charter granted in 1754 to the Governors of the College of the Province of New

York in the City of New York, changing the name of such college to Columbia College, and granting to the Trustees of the College all the franchises, rights, and property formerly enjoyed by Kings College, with the right of perpetual succession. In its essential features the law as enacted embodied Hamilton's ideas to the exclusion of those of L'Hommedieu, who aimed to make all the colleges directly dependent upon the state, and to place all higher education directly under political control. To Hamilton's regard for sound principles and his strict sense of justice are attributable those features which distinguish the act of 1787 from that of 1784. The University Statute as redrawn by Hamilton rescued the educational institutions of the state from political control and established a system of state supervision which has remained substantially unchanged to the present time, and it restored to the College the property and privileges which were its birthright, results for which both the state and the college may well be everlastingly grateful.

It should not be assumed from these facts, however, that Hamilton was the founder of the University, nor can it be properly described as "a bold effort of his genius." Much less should it be asserted that Ezra L'Hommedieu is entitled to any such distinction. The individual most closely and continuously associated with the efforts to establish the University from 1784 to 1787 was James Duane, who introduced the original bill in 1784 and the amendatory act in the same year, who was one of the Regents first named and a member of the committee which in 1787 reported the proposed amendment, and who was also a member of the committee, appointed by the Regents in 1787, which secured the passage of the compromise measure. But if it is sought to ascertain whether Duane originated the idea of a State University or gained it from some other source, a conclusive answer has now been furnished by the Charter of Kings College, which, as a Governor of the College, he assisted to prepare in 1774, and which aimed to create Kings College the "Mother of the American University in the Province of New York."

JOHN B. PINE

VII

DISCUSSIONS

THE AMERICAN COLLEGE

To the Editor of the EDUCATIONAL REVIEW :

In your February issue Headmaster Croswell makes in a single paragraph what appear to be three quotations from my recent book on the American College; of these, however, only two are actually there; the third, despite the quotation marks, is not from my book and does not even embody my meaning.

Mr. Croswell credits me with endeavoring to establish the proposition "that the very qualities which seem to secure the degree B.A. would secure a man's dismissal from any other business whatever." I used no such language and made no such effort. My words are these: "For college standards of success are actually below those that prevail outside. A youth may win his degree on a showing that would in an office cost him his desk" (page 16). This means that a student may successfully be graduated despite inefficiency such as no business man would tolerate. It does not mean that it requires inefficiency as such to win a degree.

I may, I think, fairly add one word more: Mr. Croswell rebuking the views of Professor Wendell, President Wilson, and myself, declares: "I am here tonight to deny the validity of all such statements and all such criticisms, long and short, if considered as serious attempts to assess the total value of American educational work of today." Yet, when Mr. Croswell, having accounted for conditions, proceeds to characterize them, he uses language that not inadequately represents the very views he undertakes to combat. He says, for instance (page 150): "Work, as work, is, for some reason, not sufficiently respected in American colleges and schools. There is a good deal of evidence that work is less respected in this coun-

try than in the similar institutions in Europe." Again (page 152): "Our students must know work. The hunger for work . . . I shall describe as working for the market. That is the one thing needful to make our schools alive again. . . . This touch is now very much wanting. Our boys and girls do not believe that in school or college they are at work for any market at all. . . . Nothing short of this attitude will really save our schools"; again (page 158): "Things are tolerated good-naturedly in American schools, which would not be tolerated in Europe where market values are much considered"; finally (page 159): "Let us so teach them how to work, and why to work, and what work is from the market point of view. That is the one thing needful to fill again the idle sails of American schools and colleges." "The idle sails of American schools and colleges": who has said anything much more severe than that?

ABRAHAM FLEXNER

NEW YORK

WISE WORDS ABOUT SOME FOOLISHNESSES

[The following paragraphs are taken from the presidential address of Professor Patten of the University of Pennsylvania, delivered before the American Economic Association at Atlantic City, December 28, 1908.]

I remember the satisfaction I once had when a fellow-economist said "the library is our laboratory." I then thought that our sources are the accumulated records of past epochs and that what the past tells about the present is of more value than what the present tells of itself. If, however, the current economic events are of more importance than the defective records of the past piled on library shelves, an economist has no business to be in a library nor to send his students there except as it contains and classifies current literature. He has less use for a card catalog of musty books than for one of events, editorials, and articles of the passing year. We need fresh observations, not fine arguments; we need clear con-

trasts, not the accumulation, arrangement, and restatement of antiquated obsolete data. No fact is valuable to the economist unless it is also valuable to the journalist who summarizes events, the editor who comments on them, and the reformer who uses them. No argument is good in a book or in a classroom unless it would convince the million readers of a daily paper and could find place in the campaign book of a political party. The book goes nowhere unless it goes to the reader of papers and magazines. Thought is no longer in isolated compartments, affecting only particular persons or classes. Its waves are like the effects of a pebble thrown into the ocean. If it moves the particles it hits, it moves every other particle no matter how distant. If we move our students, we move the world. If we fail to move the world, we deceive ourselves if we think our students have been moved by the specialized knowledge we hurl at them. There is but one real world and whoever would exert an influence must be in it. Let the historian, the sociologist, and the student of literature have the library and all the gems they rescue from its dark corners. Economists should work in the open and get their inspiration from the struggle and evolution which passing events reveal; for where change is there should also the economist be.

So long as economic scholarship is associated with library research we may expect theses to continue as a test of economic proficiency. Second-hand data and antiquated material thus get a place they do not deserve. The student is turned away from real life and often acquires a prejudice against it. A three-hundred page thesis not only does not fit a man to be an economist: it really incapacitates him for work. The failure of young teachers is mainly due to the over-specialization that thesis writing invites. It takes years of hard knocks to realize that the facts of theses and books are not good material for the classroom. Library economics is a vice that hampers the growth of the science more than the hair-splitting logic of would-be reformers. We must some time learn that real investigations can not be carried on in libraries no matter how complete they may be. We must also learn that individual investigators, no matter how well directed, seldom add new

facts to our fund of knowledge. The range of social investigations is so great that only large institutions like the Bureau of Municipal Research, the Russell Sage Foundation, or the national government can really do effective work. Under these conditions a thesis is a waste of time and a misapplication of energy. It merely adds a new statement of old facts to a market already overstocked. The young economist should be drilled in effective presentation, not in fact accumulation. His home should not be in the library but in the classroom, and when sufficiently proficient to investigate, he should be loaned by the university to the government, to local committees, or to institutions capable of handling social problems on a scale that commands success. The university should furnish investigators but should not become a mill for turning out small-scale investigations that excite ridicule instead of respect. If it encourages book-making, innumerable volumes appear that merely rearrange old material and give a personal touch to old arguments and viewpoints. Give men two dollars a page for writing articles and a journal will have the same facts presented different ways in each of its volumes. We want, however, net results, not the gross product. Measured in this way our books and journals make a pitiable showing. And this will continue as long as universities encourage book-making and economic journals pay for articles and reviews. If these props to misspent efforts were removed the number of books, articles, and reviews would be reduced to their normal proportion.

A scientific writer should have no other reward than what comes from a love of work. The test of his growth in thought is the reduction of the space he uses to present it. It is hard to tell which is the worse evil: to have a scientific writer expand an essay into a huge book or for a popular writer to collect his essays and articles into a similar volume in the hope of passing them off as a scientific product. Both evils confuse and annoy and can be removed only by concerted action following a clearer recognition of the function of economic literature in modern life.

A publisher to whom I offered a book said that it would

give me a reputation but there would be no sales. I have pondered on that remark many times. Is the reputation that comes from a book having no sale a real reputation? And is not—and this question I ask in all seriousness and with much hesitation—is not a reputation that you or I acquire thru books published by our universities or the periodicals they support a fake reputation that it is not honorable for us to have? If there was no real world and no large audience seeking increased light on current problems, we might be justified in accepting such support and pride ourselves in the luster it gives. But when real tests of success are at hand, false ideals prevent the application of tests that would sift the chaff from the wheat. For Jones to write for Smith and Smith for Jones—or for both of them to write large books to enable them to pose before college presidents, boards of trustees, and admiring groups of friends—makes a farce of economics and prevents its advance. So long as we are useless pampered creations of false university ideals, our books and pamphlets are of no more consequence than we are when wearing caps and gowns in a university parade. A bit of color, an impressive picture perhaps for parents and friends to look at when they come to see their sons graduate, but something soon to be forgotten except as a part of a pleasing memory.

In reality our books are of less consequence than caps and gowns, and I doubt not that universities would profit if they used the money now spent in printing useless books and journals in giving more color and grace to public anniversaries. So few of the public go to libraries or read reviews of pompous volumes, that self-advertisement in these ways must bring a meager return. And why shall false investment of time and energy be demanded when a real public is at hand craving for information and inspiration? Surely economists have little reason to accept false standards when real tests are so plainly visible. Ten articles written for special journals should not give the reputation that comes from having one accepted by any reputable magazine that makes effective presentation a test of acceptance.

To outline a program for the reform of economic studies

is too large a task for a presidential address, yet some of its principles are so evident that the address would lose point without them. We have consciously tried to create graduate schools of economics and have failed, yet our work has in an unplanned, blundering way past over into the undergraduate world and succeeded. The reason for this is that with undergraduates we have been forced to cultivate clearness of thought and have thus found a fitting field for our activities. Reform in the graduate schools means a like transformation. They must be changed from schools of acquisition to schools of expression. The ideal graduate school is a school of journalism just as the ideal undergraduate school is one fitting men for business. We will never make a graduate school of business try as we may, but we can create a school of economic expression that trains men for teaching, magazine writing, and journalism. A good debater is a better economist than a writer of theses and to have won an intercollegiate debate should count more than library work. Every economist should seek for journalistic experience and have his standing measured by his success. No economist is an economist until he has said to himself, "I wish I were an editor."

If this be true the complement for graduate economics is not history, politics, and sociology, but literature and law. We should be grouped with other social sciences when teaching undergraduates, but we should sharply isolate ourselves from them in graduate work. Our fundamental needs are for the power of expression and the spirit of legality. Economists are by education and tradition revolutionists. The Lord made the world in seven days; we want to remake it in one. So we join hands with anarchists, socialists, and other advocates of violent change and cry ourselves hoarse in advancing their measures. Economics is like a South American republic; no one is satisfied unless there is a revolution once a decade. Law, however, is the one social science that has advanced solely by evolution and we have much to gain by acquiring its spirit. And law would gain equally by an alliance with us; for the socializing of law is the most important and pressing need of the American people. Legal encrustments of social

traditions are the worst foe of progress. Law can be made mobile only by the proper appreciation of economic change; economics can be saved from a series of revolutions only by the spirit of law. When these two sciences are properly blended evolution will be constant and progress orderly.

CREDIT FOR QUALITY IN SECONDARY AND HIGHER EDUCATION

It is undeniably true that the experiment now being tried in a few of our higher institutions of learning of attempting to estimate and adequately reward quality as well as quantity of work done by students is attracting considerable attention. This fact was again brought to my mind by Mr. Secor's article, in the May, 1908, number of the *EDUCATIONAL REVIEW*, on "Credit for quality in the secondary school." It is not at all strange that these experiments are attracting attention, for the idea is taking and its justice seemingly so apparent. Because of this interest I desire to examine some parts of Mr. Secor's article and in the process of that examination briefly discuss the so-called "Credit-for-quality" idea. I shall be materially aided in such discussion by my experience with the practical workings of the system in the University of North Dakota, and shall take the opportunity of letting the educational world know how the system is working and how it is being regarded in the institution in which it has been receiving its most extensive and thoro trial. For while the system did not originate here, it was here first put into operation and for five years an earnest, honest, heroic effort has been put forth in its behalf. I might say, parenthetically, that the details of the system Mr. Secor suggests are almost identically the ones that have been in use in this institution. They were found to be faulty, however, and have been materially changed.

I have read and re-read Mr. Secor's article with both interest and apprehension; with interest, because the "Credit-for-quality" idea has been engaging my thoughtful attention on both its practical and its theoretical sides for a considerable

time; with apprehension, since the article seems to recommend the system for use in our secondary schools. I am sorry the recommendation has been made, for the conclusion I have reached from my double study are very different from those being held by Mr. Secor. I seriously question the wisdom of extending the system at all even when dealing with students of college rank, much more seriously, then, when applied to those of the secondary school who are four years younger, much less mature, and therefore less able to profit by the meritorious features and at the same time withstand the weakening influences attendant upon the system. Indeed, I think its adoption in the secondary schools would be nothing short of a calamity. Another reason why I feel impelled to speak is that reference is made in Mr. Secor's article to the working of the system in the institution with which I am connected as "highly satisfactory." In justice to the system itself and certainly in view of its suggested extension, that impression should not be allowed to go forth without modification or correction.

Let me say, at the outset, that I have been connected with the University of North Dakota for three years—the last three of the five during which the system has been in use. I have had all the time from 100 to 125 students. The grading has had to be done three times a year, since our school year, up to the present time, has been separated into three terms. Let me also make plain the fact that in all I say I speak upon my own responsibility, not for the institution nor for its faculty, tho it is true that nearly, if not quite, half the faculty hold practically the same views regarding the system.

It is true, as Mr. Secor says, that "the present system of giving credit towards graduation used in our secondary schools takes account mainly of the amount of work done." It passes upon quality, as he says, only "when it fixes a passing mark." It may also be true, as he takes for granted, that it would be desirable to give credit towards graduation for quality as well as quantity, but of this I am very much in doubt, especially in dealing with secondary students. It does not sufficiently take into consideration the value of content, and that, it seems to me, is a factor that should not be disregarded. I think I value

as highly as most men the discipline, or mental power, gained by close application, likewise, the habit of thoroness gained thru doing work well, but yet, in addition to those acquisitions, I confess that I also place high value upon knowledge as a possession. In other words, I want the student, both high school and college, to know something.

I will gladly admit, however, that it is very desirable to secure from the student quality as well as quantity. That, I am inclined to think, is the main thing that Mr. Secor is really after. He thinks the best way, or, at any rate, a very good way, to get it is thru the device of giving credit toward graduation for the higher grades of work. My experience with the system does not lead me to that conclusion. Interest in the subject-matter itself is always essential to the doing of a high quality of work. And such interest in the subject-matter of school studies is scarcely secured by anything so artificial as rewards smacking of the market. So far as it can not be secured directly, and resort must be made to artificial incentives to secure it, I think that incentives can be found much more in keeping with the general spirit and purpose of education than the constant appeal to the commercial value of the grades being obtained. The ordinary monthly report card sent to the home on which the quality of work being done in the various subjects is indicated by "excellent," "good," "poor," etc., and even by the too common "per cents.," is artificial stimulus enough. Every teacher knows what an incentive the report-card can be made to be. To be sure, teachers differ greatly in their ability to use this card skilfully, but so used it can exert great power. Not long ago I discust this "Credit-for-quality" matter with a class of about thirty university students, mostly freshmen, and, somewhat to my surprise, I discovered that with the majority of them the chief reason for desiring the "A" and the "B" (our marks for extra credit toward graduation) was not that they bore the extra credit but that the descriptive terms "excellent" and "good" secure extra appreciation from the home when term standings are reported. This might not be true of any large percentage of university students, certainly would not be of the

upper classes. Added years have made them shrewder. Under the influence of our system they have become keener to appreciate a "bargain." But it certainly would be true of a very large percentage of secondary students.

Considerable experience in the secondary schools leads me to doubt very much that the typical high school student reasons as Mr. Secor suggests in his first paragraph. Some do, of course, and so do some university students, but not the great body of either. Barring a small percentage, students as they run, in both high school and college, are an earnest lot of young people. They are in these institutions for a purpose. They are seeking, so far as their vision extends, well-developed manhood and womanhood. Their chief desire is not to "slide thru." The two immediate ends normally in view are consciousness of progressive growth and appreciation from parent and teacher. How eager the majority are for this appreciation is well known to all. All the stimulus needed, in addition to what the subjects and the student's own desire furnish, the resourceful teacher has at hand wrapt up in his own personality. If any other stimulus is needed, it can be given by a grading of diplomas as is now being done in many high schools and colleges. I hold that to add to the marks now in common use what may be called a momentary fringe is both unnecessary and really subversive of the true ends of the school work. As teachers we should seek to elevate ideas, not to lower them; to furnish right motives, not wrong ones; to place before developing youth high incentives, not low ones.

Mr. Secor says, "the proposed plan is superior to the present system in that it gives a natural and not an artificial incentive to high scholarship." By what process of reasoning he reaches the conclusion that "marks and honors" are more "unnatural" and "artificial" than the same marks and honors with a commercial tag appended, I fail to see. The truth of the matter is, both are artificial. As incentives, both are low, but it stands to reason that the latter is much lower than the former. The best friends of the system here, in the University of North Dakota, admit that, as an incentive, it is both artificial and low. He goes on to say, "the system" (that is, the

"Credit-for-quality") "puts a premium on thoroughgoing scholarship by enabling the student to come up for graduation without being forced to study so many subjects that he is not able to do any of them well." If our secondary courses of study are so arranged as to force the student "to study so many subjects that he is not able to do any of them well," then something is radically wrong with the courses of study. But no evil can be remedied by introducing a greater. As a matter of fact, the application of the system does not lead to "thoroughgoing scholarship," at least not in the University of North Dakota where, for five years, an honest and faithful effort has been made to secure that result. In all our discussions I have never heard one of its friends make that claim for it, altho the charge has been repeatedly made that it is being destructive of scholarship. The writer goes on to say, "he" (the student) "may substitute depth or breadth, if he so desires, and is encouraged to do so." Shall we, in the secondary schools, encourage depth? Yes, to be sure, relative depth, but not too much of it, and not then at the expense of breadth. For is not the high school student in that stage of his development when he responds to the sense of breadth rather than that of depth? We could not make of him a student of research if we should try. Let us not try.

This lack of conviction on the part of Mr. Secor calls to mind an interesting bit of history connected with the movement. As said before, it did not originate in the University of North Dakota. Dr. William De Witt Hyde, President of Bowdoin College, is responsible for the suggestion. He sketched the plan in an *Outlook* article of August 2, 1902, but evidently lacking the courage of his conviction did not introduce it into his own institution, preferring, seemingly, that the experiment be made elsewhere. This has been, from the start, very suggestive to me. I have some admiration for President Hyde's shrewdness. The University of North Dakota fell into the trap thus skilfully set. And it is easier to fall into a trap than to get out of it. As a matter of fact, the system is more on trial now, after five years' use, than ever before. Other institutions would do well to await further development.

In attempting to analyze the situation at the University of North Dakota, let me again refer to Mr. Secor's article. He says, "The plan, with some modifications, is at present being used in the University of North Dakota and in Columbia University with results that are reported to be highly satisfactory." To substantiate his statement he refers, in a footnote, to the articles in the *EDUCATIONAL REVIEW* from which he got his information. Now, the conclusion that Mr. Secor reaches from reading these articles is hardly warranted by the articles themselves. I fear he read too much between the lines. Let us see; Professor Thomas wrote of the Columbia system more than three years ago and only a couple of months after its adoption; nor does he say anything as to its success. He could not, for there was then nothing to say. He merely explained the new system and gave voice to his expectations. The Columbia system may be proving "highly satisfactory," but surely that article does not say that it is. And when the other article is analyzed, the case is found to be somewhat similar. Professor Kennedy wrote on the system in the University of North Dakota nearly two years ago, fully two academic years, for the article appeared in December, 1906, before the close of the first term of the year 1906-07. Now, two years in the life of an experiment of this kind is a long time. And Professor Kennedy, in writing his article, did not put the case as strongly as does Mr. Secor from reading it. All that he said of its successful working was: "We . . . thus far can truthfully say that it is working itself out in desirable results—in more and better work than under the old plan." From these data, given when they were, Mr. Secor is certainly not justified in saying that "the plan . . . is at present being used in the University of North Dakota with results that are reported to be highly satisfactory."

Professor Kennedy's statement was his individual judgment at the time he wrote his article. A considerable number of his co-laborers would not then have agreed with him. He probably would not write even as strongly as that today. If he should, a still larger number would disagree. He might write as strongly of his own belief in the theoretical soundness of

the system, but that is quite another matter. As a matter of fact, during the last two years the weaknesses of the system have become so much more apparent that many members of the faculty then favorable, or at least hopeful, have at last come to despair of ever being able to eliminate the objectionable features and strengthen the weak points sufficiently to warrant its retention.

Professor Kennedy's article goes into detail as to the adoption of the plan and clearly states its various changes up to the date of his writing. In our efforts, since then, to "improve" and "strengthen" it, various other changes have been made so that, as a matter of fact, one who knew it in its early history only would hardly recognize it as planned for use next year (quite different in detail from that now in use) save in fundamental principles. That remains the same; the institution desires to secure a better quality of work from its students; it also desires to enable the student of exceptional ability or unusual industry to cut short his period of undergraduate study. To accomplish these ends it continues to use its so-called "Credit-for-quality" system of marking. This is done altho a large and steadily increasing number of the faculty members feel that it does not do the first and that it overdoes the second.

Thru the operation of the system many can and do shorten their course; too many, I feel. Too many who have neither "exceptional ability" nor "unusual industry," unless it be ability "to work the Prof." and industry in that laudable enterprise. The course that normally takes four full years can be shortened from a portion of a term to a full year. Prior to June, 1908, the "time saved" could reach to a full year and a half. True, no one had actually completed a course in two and a half years, but one young lady's time was only slightly in excess of that and the excess was fully overbalanced by the time she gave to outside work—to library assistance for remuneration and to journalism.

But aside from the system's failure in reaching one of its ends and its too great success in reaching the other, it has developed numerous and unfortunate evils that many regard as

exceedingly serious, and revealed weaknesses that seem well-nigh impossible to eliminate. Space allows scarcely more than an enumeration of these, but a mere enumeration is better than to deal wholly in general terms. (1) In the first place, I should say that the "Credit-for-quality" system of marking as used by us places before the students unworthy ideals. Students of university rank can be led to seek knowledge for knowledge's sake, truth for truth's sake. They can be taught to see farther ahead than the close of the term, and something more precious than an extra .3 of a credit. But this thought has already been sufficiently treated earlier in the article. (2) It leads to faulty methods of study and unsatisfactory final results. In the preparation of the lessons, a good recitation rather than thoro understanding of the subject-matter is too apt to be the objective point. Many good students have told me that they find it difficult to resist the tendency to subordinate understanding to memory. (3) It may lead, often does, to unwise election of courses. Some teachers mark higher than others. Under the influence of our system students are very quick to learn these individual characteristics, and those who have developed the "itching palm" know how to profit by that knowledge. (4) It places students who receive extra credit for quality at a disadvantage in seeking to enter other institutions of learning. The credits thus gained will not be recognized. This would operate only in making the transfer during the undergraduate period, but it does there. (5) It is demoralizing to both students and teachers. Teachers offering elective courses are constantly under great temptation and students are shrewd enough to know it. (6) It is impossible to form uniform standards corresponding to our various grades. There are as many standards for each grade as there are instructors. A grade of work for which one instructor would give an "A" (1.3), another would give a "B" (1.2), and still another a "C" (1.0). Standards can not be fixt.

A. J. LADD

TEACHERS COLLEGE

UNIVERSITY OF NORTH DAKOTA

VIII

REVIEWS

The Carnegie foundation for the advancement of teaching—Third annual report of the President and Treasurer. New York, 1908, 200 p.

The third annual report of the Carnegie Foundation for the Advancement of Teaching is, like its predecessors, a most noteworthy record of intelligent effort to bring by a careful scrutiny of existing conditions something like a fundamental harmony out of the chaos that prevails in the organization and administration of education in America—for that is the problem, with all its complexities, that has confronted the Trustees of the Foundation at the beginning of their activity. Like those that have preceded it, the report is characterized by the same high thinking and plain speaking on the part of the President of the Foundation that has made these documents, with their array of figures and facts, truly epoch-making in the whole history of education among us. The present report in many directions is a record also, beyond its predecessors, of a result that will inevitably be cumulative and ultimately general in its effect. Out of the wise administration of the trust under the conditions and along the lines thus far followed there is certain to obtain in the future, without the exercise of any undue optimism whatever, an essentially homogeneous and mutually interdependent system of education that shall include alike within it the universities, colleges, and schools of the land for their undoubted betterment as means of popular enlightenment.

In its account of the current business of the year, the report shows that during the fiscal year ending September 30, 1908, seventy-nine names were added to the retiring allowance list, at a total cost of \$115,825. Thirty-nine of these were professors in accepted institutions and twenty-five in institutions not

on the accepted list; fifteen were widows of professors. Thirteen persons on the retired list died during the year, so that the total addition was sixty-six names. The total number of retiring allowances in force at the end of the fiscal year was two hundred and eighteen. The total amount granted in retiring allowances was \$246,642.41, \$85,512.46 of which went to persons not in accepted institutions. The unexpended accumulation for the fiscal year was \$243,233.48. Two new rules of importance have been adopted by the Board. In accordance with these, the maximum amount of a retiring allowance is raised from \$3,000 to \$4,000, and a pension, hitherto discretionary, is granted to the widow of a professor in an accepted institution who has been for ten years his wife, the pension to be one-half of what the husband would have been entitled to receive.

Seven institutions, with regard to which, as of the rest, full data are given, were added to the accepted list during the year, as follows: Bowdoin College, Central University of Kentucky, Drake University, Drury College, Franklin College, Rose Polytechnic Institute, and the University of Cincinnati. The total number of institutions now on the list of the Foundation is sixty-two.

The exchange of teachers with Prussia, arranged on the initiative of the Prussian Minister of Instruction, was put into effect for the first time at the beginning of the present academic year. Under the plan of exchange, seven Prussian teachers were assigned to various American schools and eight American teachers were accredited to Prussian *Gymnasien* and *Oberrealschulen*. The procedure is too new to make any definite predictions with regard to its practical value or to its expected efficiency as a means of freshening and vivifying the teaching of modern languages. The sweeping statement of the report in this connection that "no one can deny that the teaching of German and French in our colleges and high schools is today of the most lifeless and superficial sort," needs an obvious qualification to make it conform to the actual state of the case, for French and German are not invariably badly taught, even under existing conditions, and the modern lan-

guages in some of our colleges furnish by no means the most vulnerable spot in the scheme of instruction.

The other contents of the report are considerations of various phases of educational conditions at hand and the problems involved in carrying out the purposes of the Foundation. An interesting chapter is the discussion of the tax-supported institutions anent their admission during the year to the privileges of the fund, which was increased by \$5,000,000 to include them. The whole stand taken with regard to these institutions is an admirable and logical one. There are, as the report states, no private colleges, and all colleges and universities, whatever they may be and however they are supported, must recognize their common obligation to the educational interests of the state and of the nation. The actual condition of things with regard to the state universities is that their growth has been, in the great majority of instances, purely sectional and almost every one of them has adapted itself along the lines of least resistance to its own educational environment. It is concluded that the Foundation in the case of these institutions, also, must abide by the standard already adopted, altho some preliminary adjustment must be made to relate them to the particular educational system of the state in which they are situated.

In this connection, the recent unfortunate experiences of the University of Oklahoma, in the dismissal by the newly appointed board of regents of the president of the university and a number of the professors and the appointment by the same body of their successors, are reviewed in detail in the light of the actual facts of the case, as they appeared on the ground to the President of the Foundation who himself personally investigated them. At short range, the whole matter has an entirely different aspect from that conveyed by a part of the Eastern press, and the charges that were hysterically made against the board of regents of unfitness and subservience to political and denominational influences, it is concluded, are not warranted. The board, in the exercise of its powers under new and ill-understood conditions, showed simply a vast inexperience to deal with such matters and bungled them

almost beyond belief. The conclusions arrived at by President Pritchett are worth quoting as representing an accurate and dispassionate view of an episode that has much more than an immediate and passing interest. He sums up the matter as follows:

"The action of the board of regents seems, therefore, to me to have been an unwise act performed by a group of well-meaning, busy men who were misled in the main by three influences: first, the prejudices of the political régime which they had shared; second, the erroneous weight given to the scandal and gossip of a small town; and finally, by their own lack of judgment in attempting to administer the institution instead of governing it."

The answer to the question elsewhere propounded: Do the people rule—in Oklahoma? is without a doubt, in the light of this discussion, that they do, but not indubitably along the lines of good judgment dictated by a broad and genuine knowledge of the matter in hand.

The report records a substantial progress toward uniform college admission requirements and a consequent increase, widely shared thruout the country, in the standards of the high schools. It scores the "special student device," in the admission of deficient and conditioned students to college without fulfilling the requirements for admission, as too often made a means of evading a standard which the college ostensibly upholds. As a personal opinion of the President it is stated that it is not a wise policy to admit students from the secondary schools with a deficiency of more than one unit.

The remaining sections of the report are on the support and organization of higher education; standards of professional education in the United States and the interest of the public in them; the business of law and of medicine *versus* the profession of law and of medicine; and denominational boards in education. The report strongly disfavours the support by the general government of educational projects, for which a precedent is established by the Morrill Act, as leading to paternalism of the most demoralizing kind. An exception would be made for only two groups of citizens, who in a sense are wards

of the nation,—the Indians and the negroes. The state, however, is believed to be the most generous and constant source from which such support can be drawn. College begging is inveighed against as an adverse influence upon the efficiency and morality of those connected with education, and a plea in this connection is once more made against the unnecessary multiplication of colleges and the futile effort in even the least of them to cover in their curriculum the whole field of human knowledge. The report wisely concludes that with regard to the college the pioneer days are over, and that the problem now is not the building of more, but the strengthening of those which exist and the bringing of some measure of educational unity into the whole system of education.

The training of men for the learned professions, however, has not yet outgrown the pioneer stage, and in law, medicine, and theology, alike, much remains to be done in the development of common standards and the relation of these subjects to the general scheme of education. The vital interest of the public in the uplift of the learned professions by the enforcement of high professional standards is a sermon that should be preached from the house-tops. The report concludes that with the rise in the general scale of education the law and medicine have, at least to a considerable extent, kept pace. The great mass of American lawyers and the great mass of American physicians, in their attitude toward their callings, are, however, in the "business" of law and medicine and "so long," says the report, "as the door stands open to the poorly educated, the ill-prepared, and the morally weak candidates, so long will the calling be pulled down beneath the level of a true profession."

The last section of the report is a consideration of the organization and educational policy of the denominational boards of control—like the Presbyterian College Board, the Board of Education of the Methodist Episcopal Church, and others—in the effort to determine, in the interest of the Foundation, whether their work is primarily one of education or of religious propaganda. From the accounts of these bodies given the latter would appear to be indubitably the case. No less

than one hundred and forty-three institutions—colleges, universities, and institutes—are under the care, in one way or other, of these boards.

The whole report, finally, is notably, even more than its predecessors, one to read and mark for the sincerity of its convictions and their outspoken statement. It can readily be seen that the ground upon which the Foundation stands is growing with every year firmer beneath its feet, and that its attitude is continually more assured. Many of the propositions embodied in this report have never been more plainly put. Not a few of its conclusions, indeed, are so sententious that they deserve to go down with a rubric in the calendar of every one who has, in any way, an active interest in the cause of American education.

WILLIAM H. CARPENTER

COLUMBIA UNIVERSITY

Elementary experiments in psychology—By CARL E. SEASHORE, Head of the Department of Psychology and Dean of the Graduate School in the State University of Iowa. New York: Henry Holt & Co., 1908. xii+218 p. \$1.00.

This is now the fourth collection of experiments for elementary students of psychology which has been put out by American authors. We may even number it the sixth, if, in addition to the laboratory manuals of Sanford, Titchener, and Judd, we include Witmer's *Analytic psychology* and Thorndike's *Elements*, each of which provides a considerable number of simple experiments for use in connection with the text. In some respects, this new book resembles the last two more than the others. It discusses the meaning and results of the experiments at some length, reports some of the accepted experimental facts, and could profitably be read by one who did not have a laboratory at his disposal. In fact, the author expressly disclaims intention of making it a laboratory manual. It contains such experiments as should, in his opinion, precede the student's entrance into the laboratory—such as should accompany the introductory course in psychology. Many of the experiments can be done by the individual student as

"home work"; in others, the students must work in pairs or larger groups and most profitably under supervision, but the equipment called for is always within reach, including only such apparatus as nails, pins, corks, coins, visiting cards, ice and hot water, cloth, string, paper and pencil, and a watch. The book itself provides pieces of colored papers, and materials for constructing a simple perimeter and for making quantitative observations on the geometrical illusions. The common experiments with the color wheel and the stereoscope are omitted; not even this amount of equipment is presupposed. The subjects treated are visual contrast and after-images, peripheral vision; visual, auditory, and tactile space; cutaneous sensations, Weber's law, mental images, association, memory, apperception, attention, geometrical illusions, affective tone, and reaction time. Much ingenuity is devoted to making these experiments possible with the limited equipment. Thus, the apparatus for testing Weber's law in weights consists of two drinking glasses, assumed to be equal in weight; a quantity of small nails, also equal in weight; and some cloth. A glass is the fundamental weight, and the least noticeable additional weight is made up of nails tied up in a little cloth bag; to double the fundamental weight, two glasses are stuck together, one inside the other, and to double the additional weight, twice as much cloth and twice as many nails are taken. The main defect of the experiment is that it gives no measure of the ratio of the least noticeable addition to the fundamental weight. Reaction times, simple and complex, are measured by the "chain" method. The chapter on "apperception" is devoted to the study of reversible perspective and other ambiguous figures. The chapters are of somewhat unequal merit: those on visual contrast and after-images and on geometrical illusions seem the most adequate, and those on visual space and on association least so. On the whole, for the purpose which it has in view, that of increasing the amount of first-hand observation by beginners in psychology, the book seems likely to do good service.

R. S. WOODWORTH

COLUMBIA UNIVERSITY

America at college as seen by a Scots graduate—By ROBERT K. RISK, M.A., with a Preface by DONALD MACALISTER, M.A., M.D., D.C.L., Principal of the University of Glasgow. London: Archibald Constable & Co., Ltd., 1908. xiv+214 p. 3/6 net.

Mr. Risk's little book differs widely from ordinary volumes of its type. To begin with, the author makes no sort of pretension to thoroughness of knowledge, or even to much study; he only records a series of impressions obtained during a short first trip. Accordingly, he is frankly superficial, yet, for this very reason, refreshing and, often, entertaining. He came to this country in the interest of the *Glasgow Herald*, one of Scotland's two important newspapers. It appears that Scots university reform is in the air once more, and, as the *Herald* gives much space to educational questions, and wields considerable influence in molding opinion, Mr. Risk undertook the journey to spy out the new land. The result was a series of fifteen articles, contributed to the columns of the paper, now reproduced here without substantial alteration. After an introductory chapter, Mr. Risk deals, in eleven successive chapters, with Harvard, Yale, Cornell, Michigan, Hobart, Chicago, Johns Hopkins, Bryn Mawr and Wellesley, Columbia and the City College, and ends with Princeton. The three concluding chapters are devoted to the social side, to staff and student, and to some general conclusions.

Our visitor was impressed by our vast material resources, by our buildings and their constant expansion, by our "running" arrangements, as in our libraries and administration. On the other hand, he formed no exalted opinion of our scholarship on the average, and evidently arrived at the idea that our civilization had not yet reached the stage where scholars (humanists, at all events) of the European type can be produced. Of course, it is abundantly plain that, not having lived into and thru our daily difficulties, he mist a great deal. But, this admitted,—and Mr. Risk makes no bones about it, he is utterly without pretense,—he has done wonderfully well. His positive errors are few; his kindness, vivacity, and humor are abundant, while, by mere inadvertence or unconsciousness, he lets slip some things that we say of each other which are at

once laughable and significant. The book is worth a reading, if only because it offers such a vivid idea of the kind of impression that our universities and colleges leave upon an educated and cosmopolitan Scot, who stumbles into their midst for the first time, keeping his eyes and ears open, but attempting no serious study. Mr. Risk writes easily and crisply, so that his book is a pleasant companion. Altho, as I have said, it refers largely, and necessarily so, to the outward show, it is by no means flatulent. Its very lack of all *arrière pensée* lends it a certain shimmering value, one very difficult to catch in words, or to put down in good set terms.

R. M. WENLEY

UNIVERSITY OF MICHIGAN

It is a pleasure to see a new edition in such admirable form of so standard a work as *Fundamentals of international law*, by Judge Advocate George B. Davis. Of all introductory manuals to this important subject, the work of General Davis is the best. The present edition includes the results of the second Hague Conference and in its Appendix the text of the several treaties and declarations concluded at the Hague in 1907. This little volume is invaluable for study and reference. (New York: Harper & Brothers, 1908. 671 p. \$3.00.)

Studies in the history of education, by Professor Charles O. Hoyt of the State Normal College, Ypsilanti, Mich., is a more than usually interesting book. It is a book for students and teachers, and might well find a wide use in normal schools. Professor Hoyt has cut loose from the traditional methods of presenting this subject, has confined himself to really important men and movements in modern educational theory, and has brought together a large amount of ancillary material of suggestiveness and value. His book ought to be widely used. The bibliographies and questions are particularly full and carefully made. (New York: Silver, Burdett & Co., 1908. 222 p. \$1.00.)

Readings in English history, by Professor Cheyney of the University of Pennsylvania, is a source book of the now

familiar type. The work is well done and we are glad to see that the social, industrial, and bibliographical aspects of English history are not neglected. (Boston: Ginn & Co., 1908. 781 p. \$1.80.)

A little book of more value than its size indicates is *State control of courses of study*, by Superintendent Brownscombe of Montpelier, Vt. It is justly claimed for this book that it contains in small compass a quantity of information that would otherwise have to be searched for thru a vast mass of reports, public documents, and digests of laws and opinions. Students of education will do well to keep it at their elbow. We regret that the bibliography, beginning on p. 123, does not contain an indication of the date and place of publication of each of the books quoted. (New York: Silver, Burdett & Co., 1908. 126 p. 50 cents.)

President Finley of the College of the City of New York, in collaboration with Mr. John F. Sanderson of the Pennsylvania Bar, has made an important addition to our literature of politics in his *The American executive and executive methods*. The treatment is inductive and historical, and eminently practical. (New York: The Century Co., 1908. 352 p. \$1.25.)

The scholarly teacher will be glad to see the latest additions to the Belles-Lettres Series edited by Professor Baker of Harvard University. These are two dramas by Otway, two by Middleton and Royley, and an addition to the two old poems *Exodus* and *Daniel*. (Boston: D. C. Heath & Co., 1908. 351, 266, 233 p. 60 cents each.)

The newer chemistry is eminently practical and it is daily dealing with more and more direct human interests. *Human foods*, by Professor Snyder of the University of Minnesota, is an admirable illustration of this new applied chemistry. The book is well adapted to school and college use as it is clearly written, well illustrated, and accompanied by experiments for

laboratory practise and questions for developing the knowledge of the pupil. (New York: The Macmillan Co., 1908. 362 p. \$1.25.)

Abbé Klein, whose visit to the United States a little more than a year ago is well remembered, has written a thoroly illuminating and scholarly little book for French readers, entitled *Le séparation aux Etats-Unis*. He sets out with a wealth of knowledge and yet in large and general lines the legal and political and religious characteristics of the separation between church and state which exists in the United States. One can hardly doubt that not only France but England as well would be happier under a similar system of separation. (Paris: Blond & Co., 1908. 126 p. 2 fr.)

As a first volume of an important new series entitled Writings of an American Statesman, Professor Lawrence B. Evans of Tufts College publishes, with introduction and notes, a volume of *Writings of George Washington*. Within the limits of fewer than 600 well-printed pages, the Editor has brought together significant and characteristic selections from Washington's writings. The series will be valuable for reference and study. (New York: G. P. Putnam's Sons, 1908. 567 p. \$2.50.)

The new state of Oklahoma takes itself very seriously, and before the newly organized Commonwealth is well on its way we have from two Oklahoma citizens a volume entitled *Oklahoma civil government*, written by Superintendent Evans of Ardmore and Mr. C. O. Bunn of the Oklahoma Bar. The book is unscientific in conception and construction and shockingly personal in its exaltation of the state officials of the moment. Nevertheless it sets out in form convenient for reference the remarkable Constitution of this forty-sixth state and is not without its merits. (Ardmore, Okla.: Bunn Brothers, 1908. 390 p.)

A well-chosen and satisfactorily edited selection of Lowell's poems under the title, *The vision of Sir Launfal*, edited by

Principal Abernethy of the Brooklyn High School, has appeared in Merrill's English Texts. (New York: Charles E. Merrill Co., 1908. 172 p. 25 cents.)

A well-known German textbook of psychology, that by Professor Ebbinghaus of Halle, has been translated by Professor Meyer of the University of Missouri. The book has many points of excellence as a textbook. We think, however, that a somewhat happier phrase than "Evils of knowledge" might have been hit upon for the title of Section 23. (Boston: D. C. Heath & Co., 1908. 215 p.)

We grow more and more skeptical of the value, either theoretical or practical, of elaborate analysis of the methods and processes in teaching. Dr. C. A. McMurry's *Special method of reading in the grades* avoids some of the difficulties which attend this analytic procedure, and contains a large amount of suggestive and helpful material. (New York: The Macmillan Co., 1908. 351 p. \$1.25.)

James Brown Scott, Solicitor for the Department of State, has made an excellent volume of reference indispensable to the student of public affairs, entitled *The texts of the Peace Conferences at the Hague, 1899 and 1907*. Mr. Scott has made an English translation to accompany the original text of the formal documents and has provided important auxiliary material in an appendix and digest. (Boston: Ginn & Co., 1908. 447 p. \$2.20.)

As shocking and deterrent a book as we have seen in a long time is entitled *World book of temperance*, by Dr. and Mrs. Wilbur F. Crafts. Nothing that has recently come to the EDUCATIONAL REVIEW illustrates more completely the fundamental intemperance of certain types of mind and nature than this book, of which we can only express the hope that its circulation will be thoroly limited. (Washington, D. C.: International Reform Bureau, 1908. 128 p. 75c.)

The first volume of the Report of the Commissioner of Education for the year ending June 30, 1907, appeared from the Government Printing Office during the month of November last. This is a great gain over what used to be possible, and makes the Report of greater practical value. Dr. Brown's Introduction and other contributions to the Report are stimulating and scholarly to a high degree. The astonishingly long bibliography of Dr. Harris which constitutes Chapter II of the Report is an impressive record of the work of one of the greatest of American minds. (Washington: Government Printing Office, 1908. 522 p.)

A volume abounding in eloquence, wisdom, and sound teaching is the *Gift of influence*, by the Reverend Dr. Hugh Black. The book contains sermons preached before various student bodies in America and England. (New York: Fleming H. Revell Co., 1908. 305 p. \$1.25.)

Professor Royce of Harvard is well known as one of the most thoughtful writers of our generation, not only on his own subject but on general questions of public interest. His latest volume of essays entitled *Race questions, provincialism, and other American problems* is an exceedingly vigorous and lofty discussion of topics of present public importance. In the brilliancy which surrounds Professor Royce's colleague, William James, the greater solidity and power of Professor Royce's intellectual achievements are not as clearly recognized as they should be. (New York: The Macmillan Co., 1908. 287 p. \$1.25.)

It is a pleasure to welcome a new and revised edition of *American charities*, by the late Amos G. Warner, which is carefully revised by Miss Coolidge, formerly a member of the teaching staff at Stanford University. The book has been and remains the best of its kind. (New York: Thomas Y. Crowell & Co., 1908. 510 p. \$2.00.)

IX

NOTES AND NEWS

British Insularity

At the last meeting of the Modern Language Association held at Oxford, Mr. Fisher of New College read an interesting paper on British insularity which the London *Times* reports in full.

Mr. Fisher said that a good deal too much had been made of British insularity. England, indeed, was an island, but of all islands the least insular. She had been a province of the Roman Empire, a province of medieval France, her Sovereigns had ruled a German electorate and now controlled dominions widely scattered over the surface of the globe. It could not be claimed that we had kept our blood undefiled by foreign admixture, for we had, willingly or unwillingly, afforded hospitality to every description of immigrant. We had sown colonies in every clime, and ever since the days of Queen Bess, when Roger Ascham protested against the Italianate Englishman, the Continent of Europe had been familiar with the bearing of our grand tourists and our Cook's tourists. It was hardly an exaggeration to say that ever since the Reformation our national Monarchy had been the most cosmopolitan of our institutions. Was it not of some significance that an English King was mentioned in the *Divine comedy*, that one of the chief sources for the history of the greatest of the medieval Emperors should be a chronicle written in the monastery at St. Albans, that in the Middle Ages English scholars flocked to Paris and Continental scholars came to Oxford, or that a Milanese Ambassador visiting the Court of Henry VII should have declared his astonishment at the King's profound and wonderful knowledge of Italian politics?

THE STUDY OF EUROPEAN LITERATURE

The history of the study of European literature in this country would not, upon close examination, seem to disprove

this contention. Englishmen had often neglected obvious sources of enlightenment, but of such negligence England had had no monopoly. Prince Bismarck used to observe that you could always distinguish the French Ambassador, because he knew no language but his own. It was not, of course, true at the present that the French knew no language but their own. The names of Taine and Jusserand, Angellier and Texte, Legouis and Thomas were sufficient to recall the solid and distinguished contributions which our neighbors across the Channel had made to the study and interpretation of English literature, contributions which our own scholars had not yet repaid in kind, tho it was to be hoped that the newly-established School of Modern Languages in the University of Oxford might enable them to do so. But there was a time when France was profoundly ignorant of our language and literature, and when we, on the contrary, were following the literary movement in France with close attention. Our literature then was insular, but chiefly in the sense that the enjoyment of its beauties was confined to the inhabitants of this island. In other respects English literature was not insular, but full of splendid echoes from Greece and Rome, from Italy, Spain, and France. Of French in particular this country was never permitted to be ignorant ever since the day when the *Chanson de Roland* was chanted on the field of Hastings. Buckle remarked, in his *History*, that the union of the French with the English intellect was by far the most important fact of the eighteenth century. The intellectual communion of the two races gave to each an element which it would otherwise have lacked; to the English an ideal of formal polish and precise workmanship which informed our literature for three generations; to the French an insight into comparative law, a detachment from clerical authority, and a standard of political and social criticism by which the antiquated feudal structure of France might be appraised and condemned.

Compared with this secular interest in French literature and the fructifying connection which subsisted between the French and English intellects from 1660 to 1789, the literary relations between England and Germany were of recent growth. Here

and again a few choice minds came under the influence of the beautiful literature of German mysticism; but such instances were rare, and not to be counted as evidences of any steady communion between the English and the German intellect. But the intellectual revival which began in the later half of the eighteenth century with the great German masters in poetry and criticism, and which had been continued up to our own days by a dynasty of giants in every department of exact knowledge, made it an essential of intellectual progress to know what was thought and written in Germany; and the study of German in this country was further assisted by the sympathy springing from the joint resistance to Napoleon and by the growth of a reaction common to both nations against the formal canons of classical taste. In time something of the full range, depth, and beauty of German literature was revealed by Thomas Carlyle, while the profound learning of Niebuhr was brought to the notice of Thomas Arnold before he left Oxford for Laleham, and thru Arnold German was introduced into the curriculum of Rugby School.

One of Carlyle's most famous contemporaries exhibited a literary tradition which was but faintly affected by the new influence from Germany. Hallam's *Literature of Europe*, the first edition of which appeared in 1837, showed the predominant attraction which the poetry of Italy exercised over the most cultivated English minds of that period. In paying special attention to the literature of Italy Hallam was only following the long-established traditions of English taste, represented still in so many of our older country house libraries, where the books were at least two generations mellowed than the most venerable port. In the age of Elizabeth Italian was the common accomplishment of polite society, as common as French and deemed essential to the perfect discipline of the courtier. The admiration for Ariosto and Tasso survived in England for more than two centuries thru every vicissitude of literary fashion. With the Protestant Reformation and the forcible expulsion of scholastic philosophy from the lecture-rooms of Oxford and Cambridge the key was lost to the proper understanding of the greatest of all the Italian poets,

nor was it recovered until the appearance, in 1814, of Carey's translation of the *Divine comedy*.

PATRIOTIC PHILOLOGY

In a naïve and characteristic outburst belonging to his early life, Cecil Rhodes deplored the study of modern languages, urging that, if Englishmen would only give up learning foreign tongues, foreigners would be compelled to learn English, which would thus become, what it deserved to be, the universal medium of communication between human beings. In our own days the prospect that any one European language would ever obtain the ascendancy which belonged to French in the seventeenth century was extremely remote. Cosmopolitanism had gone out of fashion and nationalities had come into fashion; and with the growth of nationalities a new comet had swum into the sky, ominous of strife, which might perhaps be compendiously described as patriotic philology. We had seen a new literary language given to Greece, to Bohemia, and to Hungary; the study of Erse was being revived in Ireland; a beautiful epic had been written in modern Provençal. And even where no political motive was involved the mere growth of comfort and knowledge had sown the plant of literary expression in soils where it had never grown before, or where its flowering had been spare and unnoticed. Norway after many dumb centuries had become a power in European literature; to Russia Europe owed its greatest school of modern fiction. The intellectual movement of Europe was becoming more complicated, more difficult to follow; despite the leveling forces of human imitativeness and convention, it became harder to know and appreciate the best work of one's age. And yet, if the intellect of a nation was to keep alive, this task must be performed.

The improvement in the teaching of modern languages implied no disrespect to the "worthy wits of Athens." "Greek," as Dr. Johnson remarked, "is like lace, that is to say it is the luxury of the few"; but some knowledge of the contemporary languages and literatures of Europe was essential to the intelligent conduct of ordinary life and to the sane apprehension of

the world in which we live. England had reason to be proud of her literature of translation; but the genius of great translators, however effective in revealing new beauties, must be supported by the collective work of accurate scholarship, by the enterprise of stage managers, and by a general spirit of alertness and curiosity in the country, if any substantial improvement was to be made in our estimate of intellectual movements abroad. The teaching of modern languages was still a very subordinate part of scholastic education, and the distinction between the modern and the classical school which was established in Germany in the middle of the eighteenth century, was only beginning to make its way with us. That the average Englishman knew more than the average Frenchman or German would be a boast, safe, vain-glorious, and improbable; but that it was the business of the Modern Language Association to see to it that he should not know less was one of the most certain facts in modern history.

**Why Education
is a Failure**

The EDUCATIONAL REVIEW has received a composition written by a boy in a Springfield (Mass.) school after visiting the recent Tuberculosis Exhibit in New York. The composition is printed below without change of spelling, punctuation, or capitalization. It tells its own story.

"Tuberculosis was started in 1884 by Dr. Trudeau, who had it in the Adirondacks. Although consumption is not herited and does not belong to this climate, it is getting very popular. It is often cured. For instance, a young boy was operated on for appendicitis but when opened his appendice were found to be full of tubercle. He was quickly sewed up and his father bought him a sweater and out of door outfit and now he is doing well.

"In Colorado where people have consumption they had to to take their furniture out and build a tent and live in it out of doors.

"In one of the pictures of Colorado show where a man sat twelve hours with his hands foled.

"The people of Colorado was very healthy, but Colorado is a very consumptive state, also Massachusetts is. Twelve good breaths a day will cure consumption.

"Consumption is a germ disease and 3-4 of all consumptives are cured.

"The sleeping bags are very useful to the consumptive people because they can put their heads alone into them or leave their heads out and put the rest of the bodies into them. I saw the germs. It is a big white ball with blue spots on it. I think it would be fine to sleep in one of those beds with the head inside and the lungs outside."

**Resignation of
Superintendent
Cooley**

The resignation of Mr. Edwin G. Cooley of his post as Superintendent of Schools in Chicago is a serious matter, not only for Chicago, but for the Nation. Mr. Cooley can hardly be blamed for wishing to spend some part of his life in quieter waters than those which float the bark which the superintendent of schools in a large city is called upon to steer; but Mr. Cooley's work has been in a peculiar sense of national significance. He has been without the protection of a statutory position or statutory powers, and has been compelled to rely from month to month upon the support which he could secure from a Board of Education whose membership was constantly changing. He has been engaged in a literally titanic struggle with forces of selfishness and of unreason, and has won victory after victory over them all. The best sentiment of Chicago has supported him cordially, but his opponents have worked with tireless ingenuity to make his task as difficult as possible. Mr. Cooley carries with him from his great post a well-deserved reputation as a fighting man for things worth fighting for. He has shown high powers of constructive leadership. We can only hope that Chicago will secure as his successor a man cast in like mold.

EDUCATIONAL REVIEW

APRIL, 1909

I

A STANDARD FOR AMERICAN UNIVERSITIES

[The following report of a special committee was adopted at the last meeting of the National Association of State Universities held at Washington, D. C., in November last.]

The committee originally was appointed at a session of this association in Washington, D. C., November 13, 1905, and consisted of Presidents Bryan, of Indiana; James, of Illinois; and MacLean, of Iowa, Chairman. The resolution under which the committee was appointed reads:

{That a committee be appointed that shall report later to this body upon standards for the recognition of American universities and upon standards for the recognition of the A.B. degree and higher degrees.

The committee was unable to meet in 1905-6. The chairman presented a memorandum for a partial report at the session of the association, November 12-13, 1906, in Baton Rouge, La., and the committee was continued. At a meeting of the association in 1907, the committee asked for further time. The request was granted and at the special meeting of the association in Chicago in February, 1908, President Baker of Colorado was added to the committee. The committee has had several extended sittings and unites in the following statements and recommendations:

Your committee believes that there are certain clearly marked tendencies or forces at work in our American society toward a development, at no distant date, of a typical institu-

tion of learning, which we may not improperly call the Standard American University.

This institution will, for an indefinite time, include as an important part of its organization what we may call a standard American college, with a four-year curriculum, with a tendency to differentiate its parts in such a way that the first two years shall be looked upon as a continuation of, and a supplement to, the work of secondary instruction, as given in the high school, while the last two years shall be shaped more and more distinctly in the direction of special, advanced, or university instruction, rising gradually into the advanced work of the graduate school.

The standard American university will also include as a distinct department the graduate school or philosophical faculty.

It will also include as organic parts of the institution, in its fully developed form, various professional schools, such as law, medicine, and engineering.

Present tendencies point, in our opinion then, to a definite differentiation in the work of the college at the close of the sophomore year toward university work in the real sense. If these views are just, we suggest the following formulation of principles underlying the organization of such an institution and we may define the standard American university to be an institution: (1) Which requires for admission the completion of the curriculum of a standard American high school with a four years'¹ course, or in other terms, the completion of a course which will enable the pupils

¹ The definitions of *standards* in terms of time are used as a matter of convenience, but there shall be due opportunity in individual cases to show equivalents. In the definitions of *units* for collegiate entrance requirements, it is recommended that those now current in the North Central Association of Colleges and Secondary Schools, the Association of Colleges and Preparatory Schools of the Middle States and Maryland, the New England Association of Colleges and Preparatory Schools, the Association of Colleges and Preparatory Schools of the Southern States, the College Entrance Examination Board, the New England College Entrance Certificate Board and the National Conference Committee of the Associations of Colleges and Preparatory Schools, and those formulated by associations of experts, and accepted by the above bodies, be recognized.

to offer not less than fourteen five-hour units, or equivalent; (2) which offers in the college of literature and science two years of general or liberal work completing or supplementing the work of the high school; (3) which offers a further course of two years so arranged that the student may begin work of university character leading to the bachelor's degree at the end and reaching forward to the continuation of this work in the graduate school or the professional school; (4) which offers professional courses, based upon the completion of two years of collegiate work, in law, or medicine, or engineering; (5) which offers in the graduate school an adequate course leading to the degree of doctor of philosophy.

It is recommended that this association recognize any institution, in whole or in part, doing work of this grade as, in so far, doing work of university quality.

In recommending that university work begin with the junior year of the college and that the professional schools be based on the first two years of college, the report is in line with present tendencies. It is in accord with the growing belief that the work of the last two years of college should be organized into groups that aim at more definite results, and lead to greater efficiency. But this is only the first of many problems. We are facing questions of the time beyond the junior year for attaining the Ph.D. degree, of adjusting the scheme of counting the last two years toward both arts and professional degrees, of the place of the A.B. degree, of the age when the period of general education should end, and of a possible reorganization of elementary and secondary education. But these questions are not ready for solution and hardly belong to the work of the committee at the present time.

In accordance with the foregoing definition of the standard American university, it is recommended that the following standards be set up:

1. *Time requirement for the bachelor's degree*—Not less than sixty year-hours, or twelve units, of collegiate work shall be required for the bachelor's degree.

2. *Qualifications of teachers*—It is expected that the teacher in the high school shall have the bachelor's degree,

or show evidence of equivalent attainment, and it is recommended that he have the master's degree. As a rule, the professors of all ranks in the collegiate work shall have the degree of doctor of philosophy, or its equivalent. The professors giving instruction in graduate work are expected to show, in addition to the possession of a doctor's degree, or its equivalent, their scholastic ability by successful research and publication, and above all, they must have demonstrated that they have power as teachers to inspire the students with zeal for research. Indeed, it is understood that all the teachers should possess the power of imparting knowledge and of character building. In addition, the professors in the professional schools should give evidence of doing investigative work, and those in technical schools evidence of the power of practical research.

3. *Institutional facilities*—(1) There should be adequate general and departmental libraries, with (a) sufficient number of duplicate books for purposes of undergraduate instruction, (b) where graduate work is offered, books, monographs, and other material for purposes of research. (2) There should be modern laboratories² and apparatus, with (a) sufficient supervision for undergraduate teaching, (b) where graduate work is offered, research laboratories.

4. *Time units for degrees*—Institutions providing for advanced work shall require three years or nine five-hour units³ from the beginning of the junior year for the degree of master of arts, or five years or fifteen five-hour units for the degree of doctor of philosophy, and with work in residence.⁴

² In the use of the term *laboratories*, not only those for the material sciences with opportunity for proper field work are included, but also museums and proper laboratories for the historical sciences and philosophy.

³ The unit in the high school is reckoned usually from a period of forty minutes, with twenty periods in a week. The units in the college or university are reckoned from a period of fifty or fifty-five minutes, with fifteen periods in a week, the differences in length of periods and in number of periods a week being due to the maturity or training of the student.

⁴ The units shall not necessarily be schedule hours, but their equiva-

5. *Scope of curriculum*—To be a standard university an institution shall be equipped to give instruction leading to the degree of doctor of philosophy in at least five departments, according to the standard prescribed in this report, and shall have at least one university professional or technical school. The term *university professional* or *technical school* shall not be applied to any professional or technical school that does not require the two years' collegiate training for admission.

Your committee further recommends as follows:

Provision for recognition of other institutions—Provision shall be made whereby institutions other than state universities may be freely welcomed to adhere to the standards set up by this association.

Committee on standards

1. There shall be a standing committee on standards of five members, of which the honorary vice-president of this association (the United States Commissioner of Education) shall be one. The committee on standards may invite into conference representatives of other educational organizations interested in formulating standards.⁵

2. When institutions within or without the association seek to adhere to the standards, said committee shall have the power to recommend to this association for recognition, institutions meeting these standards and may, after report to this association and its approval, issue certificates to institutions, to departments, and even to individual instructors.

lent, and shall include credit for research and thesis work. It is of course understood that from the beginning of the junior year, there is the adoption of a group system suggested by the honor schools in English universities, or the separate faculties in the German universities, and that the kind of instruction contemplates investigation—in short, science with power—as the purpose. It is the intent that the cultural atmosphere shall pervade the work of the student who begins specialization and that something of the spirit of discovery and the earnestness it brings shall affect the cultural temper.

⁵ Committee is made up of the following members: President Jacob Gould Schurman, *chairman, ex-officio*; Dr. Elmer E. Brown, United States Commissioner of Education, *ex-officio*; President William Lowe Bryan, President James H. Baker, President Edmund J. James, President George E. MacLean, *secretary*.

3. The committee may employ assistance upon the approval of the executive committee, the compensation for such assistance, together with necessary traveling expenses, to be paid from a fund created for the purpose, raised by apportionment among the members of this association in accordance with the sum expended by each institution for salaries.

4. The committee or their representative may, when invited, visit an institution applying for recognition, the expenses of such visitation to be borne by the institution concerned.

5. In making recommendations as to institutions, the committee on standards shall give great weight to the character of the curriculum, the efficiency of instruction, the scientific spirit, the standard for regular degrees, conservatism in granting honorary degrees, and the general tone of the institution.

6. This committee shall further be charged with the duty of correspondence with institutions and governments at home and abroad to gain proper recognition of graduates and students from these recognized institutions, departments, and individuals.

7. The committee on standards shall report further upon standards and classification and shall coöperate as far as possible with a similar committee of the Association of American Universities.

Publication of standards and list of institutions—This association shall publish the standards that have been adopted and, from time to time, the list of institutions adhering to them.

WILLIAM LOWE BRYAN,
JAMES H. BAKER,
EDMUND J. JAMES,
GEORGE E. MACLEAN, *Chairman,*
Committee.

II

THE INFLUENCE OF THE REPORT OF THE COMMITTEE OF SEVEN ON HISTORY WORK IN THE HIGH SCHOOLS.¹

It is now nearly ten years since the Committee of Seven of the American Historical Association published its epoch-making report on "The study of history in schools." This report at once commanded the attention of educators thruout the land, and quickly gained a station of authority in the establishment of high school curriculums with reference to the subject of history. There has been a sufficient interval in which the influence of this report has been operative and a discussion of the results achieved is now practicable and certainly appropriate to the present occasion.

A study of the report goes to show that the Committee had in view certain definite improvements in the history curriculum of secondary schools and in the methods of handling the subject. These objects of the report may be briefly summarized as follows:

1. Abandonment of the one-year course in general history—ancient, medieval, modern, all times and all countries—crowded into the space of a single year.

2. A systematic course of study in history, covering four years of work—each year's work being a distinct unit, as follows:

- A.—Ancient history with special reference to Greek and Roman history, including a short introductory study of the more ancient nations and extended to include the period of Charles the Great.

- B.—Medieval and modern European history from the close of the first period to the present time.

¹ Paper read before the Pacific Coast Branch of the American Historical Association, Berkeley, Cal., November 21, 1908.

C.—English history.

D.—American history and civil government.

3. The coördination of these four blocks of work so as to secure consecutive and cumulative study of so much of the field of history as seemed to the Committee to be requisite for the liberal education of American youth.

In addition to these changes in the history curriculum the Report aimed to inspire the profession with a high ideal of history teaching, and to suggest definite improvement in methods.

My business at the present moment is to make what contribution I can to the discussion of the question: What influence have the recommendations of this Report had upon history work in the high schools? I have made no investigation, and speak only from the limited field of my own observation and experience. What I say, then, must be taken as a strictly individual view. I desire to speak first of the recommendations in regard to changes in curriculum and then to consider in a broad way the general character of the course as presented in the report. More specifically stated, I will take up under my first division the following points:

1. The one-year course in general history.
2. The writing of new textbooks and the revision of old ones.
3. The present organization of high school history courses in California.
4. Medieval and modern European history in the second high school year.

Under my second division I wish to consider the primary aim of the Report toward continuous and cumulative study of history and to suggest the further development that seems to me to be necessary for securing the desired end. With this quite specific outline before you, I may be pardoned if I seem to pass abruptly from one point to another.

The year course in general history

Upon this point I wish merely to submit that the substitution of limited fields of study for this smattering of so-called

world's history was already in California an accomplished fact at the time of the Report. So here, at any rate, this very important improvement is not to be credited to the Committee of Seven. We were glad of the emphasis that they put upon this point, but as to the change itself, I should say that the Report found it already under way and merely gave to it a degree of acceleration. This acceleration, however, is to be counted as beneficial.

New textbooks and textbook revisions

The influence of the Report at this point is manifest. It gave a great impetus to the production of new textbooks, whole series of them, and to the revision of old books. And every new book brought out has been announced by the publishers to have been prepared in conformity with the recommendations of the Committee of Seven. Possibly, the conformity has been rather superficial sometimes. But every publisher has looked to it that his ancient history should be extended to cover the period of Charles the Great, and has tried to have a separate book for each one of the four great blocks, and to have them constructed upon the plan of exactly the same number of pages, nay, sometimes even the same number of chapters—for verily, are not all school years of the same number of weeks and the same number of school days in each? Of course there is no blame here to be put upon the Committee of Seven, but I often wished that in some miraculous way they might have contrived to keep their report out of the hands of the bookmen. It takes the country a long, long time to outgrow a textbook once established thru the agency of a book corporation which has no soul and yet never dies.

The present organization of high school history courses in California

At the time of this Report many new high schools were being organized in this state and those of early date were passing from the old three-year to the four-year plan. I presume that the schools of San Francisco were the tardiest in this reform, for in that community the solidly intrenched conservatism

(not to be guilty of any harsher word) was able to keep fast hold upon the ninth school year until the latest possible moment. This change became effective in San Francisco in 1900. Very naturally, history, which had been a neglected subject under the three-year plan, came in for a goodly measure of gain in time and attention in the passage to the four-year plan. The Report thus came at an opportune moment. It had an immense influence upon the organization of the four-year courses. It supplied every principal and every history teacher with a ready-to-hand program and saved them all the consumption of brain-matter consequent upon working one out for themselves. It pleased the history teachers immensely, for it emphasized the importance of their departments and seemed fully to put them on a level with the oldest and strongest. It fitted in exactly with the existing system of university matriculation requirements in this state, and with the elective system of studies, then rapidly growing in the high schools. Thus immediately this report served to fix the scope of high school history subjects and their order in the high school curriculum. And, moreover, coming with all its prestige from the honored names appended to it, it seemed to speak with the voice of authority. The thing to be lamented is that there has also been the tendency to accept it not only as authority, but also as authority infallible.

Judging from California experience, I should say that it is to be regretted that the Report sprang so suddenly into this position of authority. This is not the fault of the Committee or of the Report. It is due to the general weak-kneedness of our teaching profession, and to a peculiar combination of influences affecting the high schools into which it is not necessary for me to enter on this occasion. But it seems to me that the general acceptance of this Report as an authority, setting a norm or standard for the high school history curriculum, had the effect of checking experimentation prematurely. With the rapid development of high schools in this state along in the nineties, there was opened up the richest possible opportunity for testing new plans. I would not say but that external authority was needed to steady the reckless and hold down the

fantastic, but it does seem to me that the effect of coming upon an authoritative guide was to cut off individual exploration, and that for some years longer at any rate, a greater degree of exploration would have been beneficial.

Medieval and modern European history in the second high school year

The Committee anticipated objection on this point and undertook to answer it in advance by the following argument (p. 41): "The answer to such objection is, of course, that any other subject is too difficult if taught in its height and depth and breadth, but that the cardinal facts of European history can be understood, interesting and intelligible books can be read, the significant lessons can be learned. How many boys, when they are sixteen years old, can not understand *The Scottish chiefs*, *The three musketeers*, *Twenty years after*, *Ivanhoe*, *The talisman*, *With fire and sword*? And is the simple, truthful tale of border conflict, the life and purposes of Richelieu, the death of Charles I, the career of Richard the Lionhearted, the character of Saladin, the horrible barbarism of Tartar hordes, harder to be understood than the plot of an elaborate historical novel dealing with the same facts? Is truth necessarily more difficult, as well as stranger than fiction? But the conclusive answer to this objection is that European history in its most difficult form, 'general history,' is now taught in the second year in the greater part of the schools which offer the subject."

Here would seem to be reasons enough to squelch the objector, but take them one at a time and see if they are sound. To simplify the subject by not attempting it in its height and depth and breadth is a good policy, but I am reminded that this subject is supposed to come to the present time. This comprehends the whole volume of the nineteenth century, with its revolution of all industries, the widening out of European interests to the entire compass of the globe, the steady march of democracy, and I have two things to offer: first, that the high school can do no better service to the youth within its halls than to give them some degree of insight into the great

movements of history since 1789, and that the greater maturity the pupils can have for this study the better. The age of sixteen is rather ahead of the average at the beginning of the second year, but the ability to understand the plot of the stories mentioned is no true test of the ability to study the history under consideration. I know several children who have read *Ivanhoe* understandingly at ten or eleven, and I also know that most of the high school studies, except a foreign language, were beyond their power at that age. But the attempt to close the argument by the question about truth and fiction is futile. The terms are improperly used. The stories mentioned are more truth and less fiction than some so-called histories (high school textbooks) that I could name. The difference—and it is a big one—between this reading and the study that is expected is not the difference between truth and fiction, but it is in the manner of presentation. But I am wasting time on this point. The real difficulties of the matter are suggested further on in the Report, at page 59, where the discussion of the subject of medieval and modern history is taken up. Here the Report says: "This field covers a period of a thousand years, and the history of at least four or five important nations; it is necessarily, therefore, a matter of considerable difficulty to determine the best method by which the subject may be handled. Whether the whole field be covered superficially, or only the main lines be treated, it is highly desirable that some unity should be discovered, if possible, or that there should be some central line with which events or movements can be correlated. To find an assured principle of unity is exceedingly difficult, perhaps impossible; and it is very likely that writers will continue to disagree as to the best method of traversing this vast area." To this I will merely add that we can do a great deal better for second year history pupils than to attempt "traversing that vast area" at all.

I wish now to devote the remainder of my time to what I consider the primary educational aim of the Report—namely, continuous and cumulative work thru four years, and to some suggestions by which it seems to me that aim can be more fully attained than it now is. Almost universally in this state

these four subjects have been put into the curriculum under some system of elective studies. Almost universally this elective system rests upon the plan of giving all studies an equal allotment of time in the school program and of expecting all regular or full course pupils to take four studies and only four studies each year. Three has been a sacred number, and seven is full of mystery, and thirteen is under an unlucky star, but our high schools have made a divinity of four.

Now the pupil generally wishes to work in more than four subjects during his high school period, and so the result is that he does not study history continuously or cumulatively thruout his course. For illustration, my son in a typical high school (not the Lowell) took two of the four blocks—the first and the fourth. There were other studies which I thought could do more for him than history in the intervening years. His school-chum around the corner, aiming to reach the College of Civil Engineering of the University of California, took one, the fourth, United States history and civil government, because this was a required matriculation subject on the University list. And this is the clue to the choice of studies on the part of the great majority of our high school people. In the last fifteen years the great majority of our boys have been looking toward the scientific colleges, and for admission here they have not been invited to bring four years of history study along with them. But for the boys and girls alike, I am sure that upon the school arrangements that I have described, with the history programs built upon the recommendations of the Committee of Seven, the proportion of pupils taking the full four years of high school history will remain small and will be made up mainly of those seeking to avoid Latin or a modern language; and for a great majority of our high school people there will continue to be “serious *lacunæ* in their knowledge of history,” the very thing that it was a primary object of the Report to guard against.

I can discover no tendency to secure unity in the high school curriculum by the selection of some one subject as a central study and giving it a predominating influence over the others. In our California schools the whole weight of present organi-

zation, and of university influence, both direct and indirect, is against such development. There is no present prospect of the realization of the hope suggested somewhere in the Report that history might become the core of the high school course, these four great blocks of study forming the main avenue of the pupils' advance, the other studies being correlated with or subordinated to the work in history.

So it seems to me that to realize what I have considered as the primary aim of the Report—continuous and cumulative study of history for four years—we have got to go at the problem in an entirely different way. In the political history of the American people, the particular advantage of the experiment under the articles of confederation was to prove to a goodly number of men the futility of attempting to manage their common affairs upon the principle of a league; that it was necessary to abandon this and acknowledge the fact that the people of the United States were or were going to be one people. The Report was constructed from the point of view of history. Its authors had in mind that range of important and useful historical knowledge which they considered desirable for the growing boy to possess. They wanted his knowledge to be rounded out, complete, without *lacunæ*. Their attention was upon the external range of facts, which they wished to have systematized and regulated so that the pupil might enter upon their full possession. The work is founded upon their consideration of history. Why the beginning with ancient nations? Why Greece before Rome? Why Greece or Rome at all? Why medieval and modern Europe to follow Rome? The answer is easy enough. Because that's history, and history is what we are trying to teach.

I have suggested that in order to achieve the primary aim of the Report it is necessary to approach the problem of high school history from a different point of view. I have endeavored to show that the Report has greatly influenced the work of the schools but that it has, so far, failed in California schools of accomplishing the great object of four years of continuous and cumulative work for any considerable proportion of the pupils and that a revision of its recommendations

is necessary in order to attain this object. Along what lines shall this revision be made?

I have two answers to suggest—one very simple and moderate, the other more radical and revolutionary. The simple and moderate answer first. Abandon the idea that the four blocks of work are equal and require equal allotments of school time. This idea of equality at best is but a figment of the pedagogical brain. The history of any one of these fields can be written in 40 pages, or 400 pages, or 4,000 pages, or in any manner of compactness or of elaboration that may suit the writer's purpose. So in the teaching. One can use months or years according to the plan with which the subject is taken up. Next concede the point that truly profitable study can be carried on with less than five recitations per week. To work this out, of course this concession must be made in English, Latin, mathematics, and the other ordinary subjects of high school study. Then it becomes possible at once for the pupil to carry on continuous and cumulative work thruout four years not only in history, but also in the other great departments of high school study, English, a foreign language, science, and mathematics, and possibly have some time for hand-work, as drawing or shop work as well. Then every pupil can have four years of consecutive and systematic study of history. Next, to organize the work so that every student will want to have it. This brings me to my radical and revolutionary suggestion.

This is to abandon the ordinary chronological treatment of history almost entirely; to give up all expectation of covering the whole development of Christendom and of the pagan civilizations that preceded Christianity in any complete and systematic way; and to admit once for all there that when it comes to the question of pupils' knowledge there will be *lacunæ*, great lakes, even oceans of ignorance, but no one will consider them serious. Next, my suggestion is to select the material for study and to arrange it for the pupils' use, not in accordance with the requirements of the history that has been written, but from a consideration of the capabilities of the boy who is to study it. This means that if we find that in the first year

for the boys of thirteen or fourteen it is best to feed them upon the biography of noble men, to fill them full with the stories of great achievement, then we shall be free to select for them from the records of the whole world, take them from any age and any land and not bother very much about filling in between. If at another time we wish to study the struggle of human toilers against the special privileges of property, we shall be free to find our material in the records of Greece, or Italy, or England, or Germany, or America, according to the plans and purposes of the course. This is what I mean by the different point of view. This is what I call laying out the curriculum from a consideration of the boy and not from the requirements of the subject. This is not the place, however, for me to attempt to elaborate the course as I think it should be planned from this standpoint. I will merely give you a brief outline to suggest something of what I think it should be:

I Year—(Full allowance of time for teaching, advice, and guidance.) Ancient life and biography, and a great deal of geography. A large amount of reading, to get acquainted with the library and to find out how to get hold of things. The reading to include fiction, biography, travel, anything that will arouse interest and stimulate inquiry about ancient times and distant lands.

II Year—(Less time for recitations and the recitations to be made more exacting.) The story of the formation and growth of some modern nation. This will enable the pupil to connect his own age with a distant past. For our country, England will best meet these requirements; but this subject should be the life and growth of the people—not the history of kings and laws.

III Year—(Most pupils would now be ready for some political studies.) The Greek city-states, the Roman republic in its relations to its Italian neighbors and rivals, the formation of the Roman empire, and the study of the empire as a great organism, transforming and civilizing the world. (This would, of course, require us to throw into the waste basket all the books that treat the empire by recounting merely the villainies or insanities of the emperors.) For this third year

we may continue with institutional and political material drawn from medieval and modern times, but I will not take the time to outline it.

IV Year—(With all the time that can be secured.) The crowning work of the whole course—the history and institutions of our own country and the history of Europe in the nineteenth century. I will not take the time to try to show why I make this combination, but just a word as to how this work should appeal to the pupil. Here he has a chance to feel himself no longer a boy under tutelage, but as a man, free to speak and to judge, owing much to those who have gone before him, and responsible to God for his use of his heritage.

It is in some such way as this that I would suggest that the Report of the Committee of Seven should be revised. But I have frankly admitted that the suggestion is radical.

The greatest achievement of our modern world is democracy. For the perpetuation of democracy the greatest need is the love of truth and justice. In all of our school work we must not forget that the foremost object of all is character rather than knowledge. Toward this end, I think that it is possible to make some great improvement in the Report on the Study of History in the Schools.

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III

RETARDATION OF PUPILS IN THEIR STUDIES, AND HOW TO MINIMIZE IT ¹

There is no very definite, technical educational vocabulary in use in this country, and this fact creates much confusion in popular discussion. A term used in one system of city schools may have an entirely different meaning in another city of equal size not a hundred miles away. Seldom do two schoolmen, except in the same system, attach the same meaning to a term that both may use in a public discussion of the same subject. In this paper I shall use the word "retardation" in a technical sense and to signify a subnormal rate of movement by a pupil in completing a prescribed amount of school work in a definite portion of time. The work that is assigned to a pupil, or a class, is either new business or unfinished business, either of which is expected to be completed by a given time.

The expressions "reviewing studies," "going over the work," or "being put back in classes," have had a tolerably fixed school meaning among teachers, parents, and pupils from time out of mind. In order to appear semi-scientific, the word "retardation" has been quite recently plucked out of physics and is now made to do duty in indicating the rate of speed that a pupil makes when, for any cause, he is hindered or delayed in his studies, thereby causing him to lose time. In a potential sense, however, a pupil may be regarded as an unorganized, or partly organized, mass of humanity, supposed to move over a definite part of a subject in a given time at a uniform or variable velocity, owing to rough places on the track, or upgrades on some of the curves. Consequently the pupil's speed

¹ Paper read before the Department of Superintendence of the National Education Association at Chicago, Ill., February 25, 1909.

may be uniform, accelerated, or retarded, owing entirely to the circumstances or conditions of motion. However, I disclaim, at the outset, any intention of laying down a law too large for the subject and applying it to the pupil before he reaches a point in his progress prior to any beginning in his studies. Children of foreign birth have not been included in this paper because, so far as I have observed, those who had received instruction in another country have made very rapid progress in all their school work, sometimes covering three or four grades in a year in our schools.

Consequently, "retardation" dealt with in this connection has simply to do with the pupil's progress in his studies as a pupil, after he is once regularly installed as a pupil in school. It does not take into account his age, environment, and such other accidental qualities of his condition, except incidentally in studying and in explaining his history as a member of the family or social group. If his parents deem it wise to keep him out of school until the compulsory law would force him into school, then the question of retardation or acceleration would begin soon thereafter to operate. But forcing a pupil into school as soon as a certain number of revolutions of the earth around the sun has been made, is not a proper starting point for investigating whether a pupil is able to keep up with his classmates, or falls behind them. Retardation, except in a very remote way, is not one of years, months, and days; but one of educational velocity after one starts to school, and it should be estimated on his rate of speed thru his studies.

It may be the very best thing for a child to be kept out of school till it is eight or ten years old rather than to start it at six. I can conceive of such a thing, because I place good health foremost. When a child shall start to school is a question of expediency and of balanced judgment. It frequently happens that the child that is put to school work later in life moves forward with an accelerated velocity unknown to those who step just so far each year. Furthermore, I am clearly of the opinion that there is not so great danger in keeping children out of school till they are eight or nine years of age, as there is in putting them into school at five or six; provided,

they can have a good place to play and run about outdoors and grow strong and vigorous. After a pupil is once entered in school, no difference what his age may be, and he does his work in the time allotted to his class, or in a shorter period, that pupil is not retarded in his studies, and should not be so counted. The school is not a race-track upon which all four, five, or six year olds must be brought out and started at the same time, and all who do not thus start, or reach the goal, at the same moment, must be classed as retarded. Children never have developed that way, and I venture the assertion that they never will.

As our courses of study are made out in all institutions of learning, the time element figures as the dominant factor in all of them. It is tolerably well known how much time will be required for the elementary, the high school, the college, or the university pupil to complete a prescribed course of study. If it happens that he can not keep up with his classmates for any reason, and he must devote a longer period of time to it, he is certainly retarded. This is so clear that I do not believe it is susceptible of any other interpretation.

However, from some recent reports that I have read, the basis for a retardation is the age of the pupil instead of his mental and physical attainments. By this system of measurement, all pupils, say from six to seven and one-half years, belong by necessity to the first grade, and so on thru the other grades or forms. This may be called the official schedule. If it should so happen that one older than the limits prescribed should be found in another group, he is retarded, and is therefore, slow or behind in his class standing. Mind growth cannot be measured that way in advance.

Theoretical distribution of pupils in the grades compared with the actual distribution

There is such a thing abroad in this land as building a theory and then hunting for facts to prove that theory. Some years ago I called attention to the fact that in the best organized systems of city schools in this country the ages of pupils in any one grade, owing to various causes, varied from five to

eight years, and occasionally as much as ten years; but that a large per cent. of the pupils in any one year's work, from the lowest primary to the fourth year class in high school, would be of the same mean average age as demanded by the organization; that mean average counted for little when each should count one. In a year or two after this announcement was made public, a few city superintendents instituted similar investigations, and every investigation, whether in a large city or a small one, has confirmed what I had found to exist in my own field of work. Each year the superintendents' reports indicate an increasing interest in the problems of school organization and the distribution of the pupils by age in each grade, and this same kind of classification holds good in all technical and higher institutions of learning, even including the military and naval academies.

Just at this point is a very serious sociological question involved: whether all the pupils in a class, or grade, should be practically of the same age, say not more than an extreme limit of two years, is the best possible condition for the pupils themselves. In the German schools the age limits in the same class are not quite so pronounced as in this country. Frankly, I do not believe that there is a common measuring unit that can be applied to either the power or the intelligence of children or grown people when the revolution of the earth on its axis is taken as the unit of measurement. While exact and vigorous compulsory laws would perhaps decrease the maximum spread in the ages of the pupils in each grade, the general effect would not all be on the right side of the balance sheet. But with the elastic system of promotion in vogue in nearly all well organized schools in our country, there is no valid reason why over-aged or under-aged pupils should be kept marking time in any class or grade if they can do the work in a higher class or grade. Elastic promotion will, if liberally used, help to equalize, adjust, and smooth out irregularities. With a rapidly increasing school population where conditions are unstable and the citizens are leaving the rural districts to live in town, no very definite conclusions can be drawn from school statistics except to indicate a general trend. The de-

population of the rural school districts in many states bears a striking testimony to the fact that the American people are lively movers.

What is meant by the promotion of a pupil?

From forty leading cities in the United States I have replies to this question. Promotion of a pupil in one city means a very different thing from what it does in another. In a majority of the cities, a pupil who has done acceptably a half year's work is promoted once, and if he does a whole year's work he is promoted twice; in other cities, again, if he does a year's work he is promoted once, and if he does only a half year's work he is not promoted, because the unit for promotion is a full year's work; but in other schools that are organized on four terms per year, a pupil may be promoted at the end of each ten weeks. Then there are irregular or special promotions which need not be considered in this connection.

As one reads of promotions in school reports, it is seldom clear just what is meant unless one knows precisely the practice of each city. There ought to be an educational nomenclature so that one knows, when examining school statistics, what value to attach to each statement. When one reads that out of a total enrollment of 272,311 pupils, 183,977 were promoted, it would be more satisfactory to know whether the number promoted did a full year's work, or whether some did it, and others completed only a half year's work. I submit that it would be more intelligent in making up the school statistics each year to give the number who did the whole year's work, two-thirds of a year's work, a half-year's work, and so on, in order that we may have a uniform standard of measuring the pupil's progress thru a school system, since a promotion may mean anything from a fourth of a year's work to a full year's work under the prevailing system of book-keeping. In the German elementary schools, if a pupil does a year's work according to the schedule, he is promoted once, and it is estimated that ninety per cent. of the pupils do this work, and are thus promoted.

A special investigation of the progress of 1,957 pupils thru school

Just before the close of school in June of last year, I made a special investigation of the individual histories of 1,517 pupils who completed the elementary course in the Kansas City schools, and of 440 pupils who had completed the elementary and also the high school course, thus making a total of 1,957 different pupils. There were 1,581 of the elementary pupils, but 64 were not present on the day the report was handed in. The elementary pupils included 682 boys and 899 girls, and of the high school graduates 149 were boys and 291 girls. Of the elementary pupils, 325 had attended kindergarten—most of them for the full term, but under the constitution of Missouri no money can be used for the education of children before the age of six, hence, no time in studies was gained by attending kindergarten. Neglecting the kindergarten time, the investigation showed that of the 1,957 pupils, 231 had completed the elementary course in less than seven years, 895 in seven years, 59 in seven and one-half years, 557 in eight years, 18 in eight and one-half years, and 189 in nine years. Throwing these items into simpler form, we find that 12 per cent. completed the elementary course in less than seven years, 46 per cent. in seven years, 3 per cent. in seven and one-half years, 28 per cent. in eight years, 1 per cent. in eight and one-half years, and 10 per cent. in nine years.

Now since the course is seven years in the elementary schools, it is only necessary to deal with those who required more than seven years to complete the course, and to ascertain the reasons for overtime in doing the work. It will be observed that the number who completed the elementary course in eight years is counted as behind time, altho they number 616 out of a total of 731. That is, all the pupils except 115 out of 1,957 completed the elementary course from six to eight years, while 115 required eight years to do the prescribed work. But I deem it pertinent to this inquiry to make a classified list of those who took more than seven years for the elementary work, because this exhibit throws

a good deal of light on the topic under consideration. Each individual case was carefully investigated and placed in one of the following groups:

1.	Time lost on account of sickness	268
2.	" " " changing schools	193
3.	" " " reviewing school work	143
4.	" " " absence	40
5.	" " " having to work	12
6.	" " " lack of interest in studies	15
7.	" " " weak eyes	3
8.	" " " defective speech	2
9.	" " " no reason assigned	35

An analysis of this table leads me to conclude that sickness is the most potent retardation factor when schools are elastically graded; that the removal of parents from one school district to another is two-thirds as strong as the retardation caused by sickness; that the present system of holding back classes or pupils to review certain studies is half as strong as a retardation factor as is sickness; and all the other factors are very small in comparison with these three essential factors. I await further investigation along the lines indicated.

Summary

1. That children really old enough to attend school regularly and of average intelligence will do the work of the elementary schools on schedule time, whatever that time may be.

2. That the greatest hindrance is sickness, which by intelligent medical supervision may be materially decreased.

3. That a system of more careful examination, and of placing children in classes where they properly belong when they are changed from one school to another, would greatly lessen the second item.

4. Efficient and progressive teaching is the correct remedy for the second and third.

5. The other items are merely incidental, and must be treated accordingly.

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IV

AN OUTLINE OF A PLAN FOR UTILIZING THE SALARY SCHEDULE AS A MEANS FOR IMPROVING THE EFFICIENCY OF TEACHERS IN THE PUBLIC ELEMENTARY SCHOOLS

School administration in the United States finds one of its most serious problems in the task of keeping alive among a body of teachers a desire for the attainment of constantly increasing efficiency. Ample evidence of the truth of this statement is found by an examination into the recommendations of superintendents thruout the country and of the various plans that have been adopted to arouse professional enthusiasm among teachers. Some of these plans appeal merely to the different ideals of different individuals, while others find their basis in more material things. Altho it is true that in every vocation there are always some individuals who need no inducement to attain to well-directed activity but their own progressiveness, yet it is also true that there are many who will perform their most efficient service only under the impulse of some external motive. Practically, in well organized urban school systems, such incentives are to be found either in intelligent and well organized supervision, in promotion in rank, or in advance in salary.

To this classification two objections may perhaps be raised: first, that it fails to take account of voluntary associated effort on the part of teachers; second, that it fails to include those systems which require every teacher in the service to participate in certain movements for professional improvement. Altho ideally voluntary effort by its very nature should be productive of the best results, yet practically, as a means of effecting any general improvement, such work has marked limitations. It is true that advances have been made in the

improvement of the profession thru the organized efforts of teachers; but the greater number of such plans have fallen short of the accomplishment of widespread results. In the first place, voluntary movements generally lack unity of aim and definiteness of purpose; second, because of their necessarily limited scope, they fail to recognize the individual needs of the teachers, or to appeal to those members of the teaching force who are in the greatest need of improvement; in the third place, they have failed in many cities to convince school officers that thru such effort teachers may really make a definite advance in personal and professional attainment such as is worthy of recognition and of credit. While, on the other hand, there is no doubt that there has been a marked advance in the professional improvement of teachers thru required work, such requirement seems to be in discord with a true professional spirit. Professional work should not be required; in fact, should not be undertaken unless it presents itself to the teacher as a personal and professional interest worthy of consideration and endeavor. The plan proposed later in this paper maintains a balance between strictly voluntary work on the one hand and required work on the other; while it grants to the individual teacher the greatest freedom in his professional development, it also insures to the public school system definite and positive progress.

In a recent contribution to the general subject of the improvement of the efficiency of teachers in service, the *Seventh year book of the National society for the scientific study of education* summarizes the plans in operation in several leading cities of the country with a view to aiding "superintendents, principals, and boards of education who are earnestly working to solve the important and difficult problem involved." The compiler, however, fails to analyze the various plans presented, to comment upon them in detail or to compare them. Therefore, after making an examination of the foregoing study, of the reports of the superintendents of the cities referred to, and of the reports of many other cities not therein mentioned, and after a careful analysis of the strong and weak points of each operating system, the author of this paper

presents the following constructive program. In this, he does not attempt to go into exhaustive details, but merely to outline broadly a possible course of procedure.

It is evident that for the vast majority of elementary school teachers appointment to administrative, supervisory, normal school and high school positions will always be impossible. For such teachers, therefore, increase of salary must be the great external incentive, altho the possibility of appointment to higher positions will always exist for the ambitious, talented, and persistently industrious. The salary schedule, therefore, should not be uniform for all teachers occupying the same grade of position, but should be so arranged that, above a certain minimum, there should be provision for successive increments to be allowed to those who evidence increased efficiency during designated periods of time. The value of such an arrangement lies in the fact that it makes an appeal to every teacher in the service. While no one need feel the constraint arising from imposed work, yet all who have professional spirit will constantly find a motive for continued improvement. Those who lack professional spirit, or who are unable to meet the requirements for salary increase will be discouraged from remaining in the service; or, if they do remain, and are not dismissed for inefficiency, will be paid a salary somewhat commensurate with their real value to the system.

The salary schedule, therefore, should be based essentially upon two factors:¹

(a) Length of service.

(b) Improvement.

Of these two factors improvement should be regarded as fundamental. Length of service in itself should be a factor only when accompanied by improvement. So understood, length of service may be regarded as of importance, in that it offers opportunity, at successively regular periods, for the

¹ While it is true that this classification overlooks the fact that all teachers, when they enter a school system, are not of uniform ability, yet for beginning teachers it makes no unwise discrimination. For teachers of known ability and satisfactory experience, entering one system from another, adequate provision is made elsewhere in the plan.

demonstration of improvement. By combining the two factors, boards of education can use the salary schedule as a practicable means of increasing the efficiency of their teaching corps. Not only will most teachers be induced to endeavor to improve themselves, but there will be offered a constantly increasing inducement to the successful teacher to remain in the service of the employing board.

The outline

In order to utilize the salary schedule as a means for improving the efficiency of teachers in service, it might well be divided into four main divisions.^{2 3} To each division should be attached a maximum salary, to be attained thru a series of increases above the maximum of the next lower division. In order to pass from a lower to a higher division, it should be necessary for teachers to demonstrate improvement, as evidenced by

- (a) Classroom efficiency.
- (b) Continued study.

In estimating credits for demonstration of improvement one-half of the total number of credits might be assigned to classroom efficiency, as determined by the ratings of the principal and of the visiting superintendent, equalized in large school systems, as is done in Chicago, by the board of superintendents. Classroom efficiency should be interpreted to mean not only results obtained in the promotion of pupils, but also as well personality, cooperation, teaching technique, disciplinary

² Should the finances of the board of education so permit, additional divisions could be established.

³ In this connection it may be well to state the objections to the practise prevailing in some cities of attaching a higher salary to grammar grade positions than to primary. Such a practise has two fundamental weaknesses :—

(a) It creates the idea that the primary work is of less importance than the work of the grammar grades and tends to locate the best teachers in the higher grades, instead of allowing a natural distribution among all the grades.

(b) From an administrative standpoint it makes it exceedingly difficult for a principal to transfer a teacher from a grammar to a primary grade, even tho the best interests of the school so demand.

power, sympathetic relation of teachers and class, and all similar points which supervisory officers might determine upon as being vital to the best interests of the children. One-half of the total number of credits might be assigned to certified continued study.⁴

To admit to each of these salary divisions, there should be a definite manner of demonstrating improvement. For the purpose of definition, such methods of demonstration are hereafter referred to as Requirement I, Requirement II, Requirement III, and Requirement IV.

Requirement I would comprise the qualifications established by a board of education for appointment to a position in its elementary school system.

Teachers passing Requirement I would be granted a provisional license and would fall within Division I, beginning with a uniform salary.

Teachers and supervisory officers will generally agree that the beginning teacher will find ample opportunity for increase in efficiency in intensive study of the details of his daily work. To attain a thoro command of the details of classroom management, of the requirements of the course of study, of teaching technique; and to gain an intimate, first-hand acquaintance and sympathy with the child mind will comprise nearly all that can be successfully accomplished by the young teacher, for a period of about three years. On the part of supervisory officers this period should be characterized by constructive criticism. During this time, moreover, the activity of the teacher may be stimulated, and the interests of the system safeguarded, by a yearly renewal of license. At the end of the probationary period of three years, the provisional license

⁴ This method would appear to be just both to the teacher and to the system. By attaining a passing mark in examination, extension study courses, college or university courses, the teacher would be absolutely assured of having one-half of the number of credits required for passing into the next higher division, and would know that with accompanying attainment of the standard of classroom efficiency such advance would be absolutely certain. If the advance were not granted, the teacher would know that the efficiency rating was the cause and would take immediate measures to bring such rating up to the standard, in which case the advance should be granted without additional study requirements.

should be replaced by a permanent license, containing the proviso that it could be revoked for reasons satisfactory to the board of education upon recommendation of the superintendent. During this probationary period there should be two annual increases in salary, in recognition of the increasing value of the teacher to the system because of enriching experience.

To obtain higher salary, it would then be necessary for teachers to be admitted into Division II. This they could do by satisfying Requirement II, which might well consist of the preparation and defense of an essay bearing directly upon some concrete school problem, together with satisfactory classroom work, as in the Baltimore plan. Such an essay, accompanied by a list of authorities consulted, would, on the one hand, tend to center the attention of the teacher upon the details of classroom work, and, on the other, to form a natural transition toward the satisfaction of Requirement III. Its acceptance should be followed by automatic annual increase of salary for three years.

To obtain higher salary, it would then be necessary for teachers to be admitted into Division III. This they could do by satisfying Requirement III, which might consist of one of the following,⁵ together with satisfactory classroom work:

1. A written examination on
 - (a) Some academic subject (or group of subjects).
 - (b) Some professional subject (or group of subjects).
2. Completion of a certain number of extension study courses in academic or professional subjects.
3. Completion of a certain number of college courses in academic or professional subjects.

This should be followed by automatic annual increase of salary for three years.

To obtain higher salary it would then be necessary for teachers to be admitted into Division IV. This they could do by satisfying Requirement IV, which might well be similar to Requirement III—calling for additional examinations, or

⁵ These options should of course call for approximately the same amount of preparation.

additional extension or college courses; together with satisfactory classroom work.

This should be followed by an automatic annual increase of salary for three years.

General notes

Credits—In order to guard against sacrifice of classroom efficiency because of excessive study, teachers should not be allowed within any three-year period separating the respective divisions of the salary schedule more credits than would be necessary to meet the next higher requirement, nor within any one year more than two-thirds of the total number of credits necessary to satisfy the next higher requirement. In the case of teachers matriculated for a college or university degree, however, this limitation concerning the maximum number of credits allowed within any set period should be waived, in order to meet college programs. In such cases, where the study requirements had been previously satisfied, the teacher should be placed in the next higher salary division upon completion of the required length of service, provided his classroom work in the meantime had been uniformly satisfactory.

Admission of teachers from other school systems—In all large city school systems supporting a training school for teachers there is always a danger of inbreeding. To prevent this the salary scheme should be sufficiently flexible to permit encouragement to be offered superior teachers to come in from other systems. To secure good teachers from other systems, the superintendent should have the power to place such appointees in any division of the salary schedule, taking into consideration the qualifications and records of applicants, as determined by ratings secured from all available sources and modified by the judgment of the superintendent.

Inefficient teachers—Any scheme for the general improvement of the teaching force of a public school system must take note of the fact that there always may be found teachers who are either absolutely or relatively inefficient. If the scheme for improvement is to be adequate, it must provide a remedy for inefficiency. If such teachers are absolutely incapable of im-

provement in classroom efficiency, there should of course be provision for a superintendent to force early withdrawal.⁶ In every school system, however, there will be found relatively inefficient teachers, who are such chiefly because of indolence or lack of professional spirit. In such cases, where there is a possibility of improvement, the superintendent should have the authority to make it incumbent upon a teacher to demonstrate such improvement. This demonstration could be made either somewhat in the manner recommended by Dr. Maxwell in his report for 1907⁷ (provided the system supported a training school for teachers) or in any one of the three ways previously designated for obtaining salary increase. Failure to demonstrate such improvement after a year's notice should be followed by a second notice. At the end of the second year failure to demonstrate improvement should be considered sufficient reason for dismissal, as in the Boston plan. On the other hand, however, teachers who satisfied not only the demand for increased classroom efficiency, but presented evidence of study as well, should receive credit for such improvement toward increase of salary, in like manner as if the work had not been taken at the suggestion of the superintendent.

⁶ From the declaration of principles of the National Education Association:—"We support cordially every effort to elevate the profession of teaching by raising the standards for entrance to it, by promoting educational scholarship, and by providing for stability of tenure and for adequate compensation. We are prepared to accept the complementary principle, that inefficient and incompetent teachers must yield to the professional judgment which asks their retirement from the school; and we deplore any and every attempt, organized or otherwise, to protect such teachers in their posts by influence, whether personal or political."

⁷ Recommendation:—

1. All teachers of more than five years of experience who exhibit distinct weakness in teaching any branch of the elementary curriculum—the fact being determined by the Board of Superintendents on the reports of principals and district superintendents—should be invited to take a course of fifteen hours on that subject in one of the Training Schools for Teachers.
2. Such teachers should have leave of absence with full pay for fifteen successive school afternoons for the purpose of receiving such instruction.
3. If necessary, as it probably would be, the faculties of the Training Schools should be enlarged to enable them to supply the demand for professional instruction beyond the ranks of their immediate students.

How boards of education could provide opportunity for the improvement of the efficiency of teachers

There seems to be no reason why boards of education, after having adopted a salary schedule similar in principle to the foregoing, could not go a step further, and provide a means by which teachers would be able to engage in systematic study. The expense attached thereto would seem to be justifiable in that the primary object would be that of increasing the efficiency of the system thru the improvement of the individual teachers. Moreover, the expense would not be great. The board would have its own equipment in the form of buildings, libraries, laboratories, apparatus, etc. The faculties of the high schools and of the training schools for teachers and well-qualified principals of elementary schools could give most, if not all of the instruction, while the organization and supervision of the whole could be placed under the direction of the superintendent and his assistants. The only expenses would be for heat and light, and for the salaries of instructors, should the board decide to pay additional salaries for such purposes.⁸

Should a board of education decide to provide such courses for its elementary teachers, there are several ways by which it could do so:

1. The classes could be held during the school year after school hours, or on Saturday mornings.
2. A summer school could be held annually at the expense of the board of education. This plan would seem to require an expense for salaries of instructors, but none for heat nor light.
3. Still another plan would be for boards of education in cities having a ten months' school term to reduce the term to nine months and during the remaining month to conduct

⁸ So far as relates to instructors already employed by boards of education, there seems to be no reason why they should not be required to give instruction to elementary school teachers as a part of their regular school duties. As a rule such service would require probably not more than one additional hour per week. If in some subjects there were such a demand for certain courses that the number of instructors should be insufficient to give them without much extra work, the board could allow extra compensation to its own instructors, or could call in experts from without the system. If this were deemed impracticable, the difficulty could be met by restricting registration in such courses.

annually a summer school at which the attendance of every teacher would be encouraged by the payment of a salary equal to the usual monthly salary. The improvement in the efficiency of teachers thus secured would probably compensate in actual results obtained for the reduction in the length of the school term. This plan would present the merit of making it possible for the board to urge study on the part of teachers and would not in any way increase the annual expenses. If it were adopted the schools might close on June 15 and reopen on September 15, approximately. Beginning about August 15, a month's summer school, if well organized and properly conducted, ought to send teachers back to their classrooms with increased knowledge, greater efficiency, and with new or stimulated ideals.

Note: There should of course be provision whereby teachers who desired to take approved college or university courses, either during the school year or in summer sessions, would have the privilege of substituting such courses for the work of the extension study classes, no matter whether the latter should be given during the academic year or in summer session, as the one or other plan might be adopted by the board of education.

Conclusion

The acceptance of this plan, so far as it relates to the utilization of the salary schedule as a means for encouraging teachers to greater efficiency, does not necessarily carry with it the acceptance of the appended suggestions as to how boards of education might, at their own expense, furnish opportunity whereby teachers could attain such improvement. That it is the duty of a board of education to offer a real stimulus for the professional advancement of its teachers few will dispute; whether or not it is its duty to take upon itself the obligation of actually providing the means by which such improvement is to be effected is a matter still open to doubt. The fact, however, that here and there, in various parts of the country, a few boards of education are actually providing such opportunity, is an indication of the probable trend of future opinion.

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V

A BRIEF CATECHISM ON TEXTBOOKS IN ENGLISH

Who teaches English?

The teacher.

Can a textbook teach English?

No, a textbook without a good teacher behind it is as inert as an electric motor without a current.

Is a textbook indispensable?

Not at all. A good teacher, under ideal conditions, might successfully conduct a class in English from the kindergarten thru the last year of the secondary school without any textbook whatever.

Do not pupils now and then learn something from a textbook without a teacher's help?

Yes, but in these rare cases the pupil becomes his own instructor. Some pupils are better teachers of English than the teacher is.

Of what use, then, is a textbook?

It has a variety of uses. For one thing, it economizes the teacher's time and energy. It assembles materials—selections, pictures, exercises, and principles—which the teacher could not herself bring together without great labor and expense, and which she could not afford to put into print. For another thing it economizes the pupil's time and energy, since it gives into his hands in compact, convenient, and permanent form what otherwise would be scattered about in his mind, in his notebook, in the library, or on the blackboard. Still further, the textbook, if it is good, suggests new ways of teaching, new points of view, novel and ingenious exercises. In a word, it adds to the teacher's resources.

What are the essential characteristics of a good textbook in English?

They are the same as the characteristics of a good teacher—sympathy, interest, originality, progressiveness, stimulus to thought and work. Every good textbook has a personal quality. It is like the voice of a kind, helpful, broadminded, progressive teacher. It is full of impulses. There is uplift and “go” in it. The pupil in after years remembers it not with scorn and weariness, but with gratitude.

How should the teacher regard the textbook?

As a friend and ally.

How do some teachers treat their textbooks?

As tyrants or dictators, as fetiches to be worshiped, rather than as instruments to be used. Or, to change the figure again, a textbook is sometimes treated as if it were a kind of railroad train. At the beginning of the year the train draws into the station. The teacher cries “All aboard!” The class jumps on and finds seats. The bell rings, the whistle blows, away goes the train. Sometimes the journey is made swiftly and smoothly; sometimes there are violent jolts and tedious halts; sometimes the train runs off the track and is wrecked. But soon or late it reaches its predestined terminal and pupils and teacher jump off and go their several ways. The class rushes for another car. The teacher returns to her starting point, to repeat the process at the beginning of the next school year.

Is not the teacher, then, to adhere to the lessons of the text?

The wise teacher will follow, as far as she conscientiously can, the instructions and desires of her superiors and the traditions of the school. These will sometimes require that she follow the text pretty closely. But she will not be a slave, and under ideal conditions she will be free to use the textbook in the way which her experience has shown to be most profitable. She will modify, she will omit, she will adapt, she will supplement—guided at every point by her tact, her good sense, and her knowledge of the needs of the children.

What should a textbook in English aim to accomplish?

It should supplement and fortify the teacher’s work in two respects: In the first place it should cultivate freedom of speech. It should aid in lifting the flood-gates of childish thought. It should set the imprisoned spirit free, letting it rush out thru

tongue and pen in spontaneous expression. It should make the practise of writing and speaking seem as natural and necessary as sunshine and fresh air and play. It should also reveal to the child the value of speech as a means of communion with his fellows. But in the second place it should cultivate orderliness of speech. It should impress upon the childish mind the need of form and order and selection and restraint. It should cultivate taste and a sense for the idiom and traditions of the mother tongue. Still further, it should accomplish these two aims simultaneously, so that the pupil, in the end, realizes that the only true freedom of speech is the freedom that comes from obedience to the laws of language.

How can a textbook in English help the teacher to do these things?

(1) By setting before the pupil choice specimens of prose and poetry adapted to his stage of development. These specimens, if they are readable and suggestive, will stick in his mind and form standards for his own speaking and writing. They will also stimulate his imagination and inspire him to express his own ideas. (2) By asking live, pointed, and thought-provoking questions about his reading, his thoughts, his experiences and his observations. (3) By providing an abundance of novel exercises in composition, touching a great variety of youthful interests and so framed as to awaken in the pupil a desire to express his own ideas and communicate them to others. (4) By calling his attention gradually and progressively to the recognized forms and formalities of speech and disclosing to him, as rapidly as he is ready for them, the principles that underlie the effective use of his mother-tongue.

What is the final test of a good textbook in English?

Its effect upon the pupils' mental habits and character. If, with a good teacher behind it, the book promotes spiritual growth—if, in Professor John Dewey's words, it "removes friction, frees activity, economizes efforts, makes for richer results"—it is good. If it does not do these things, it is bad, and should be cast into outer darkness.

FRED NEWTON SCOTT

VI

CITY SCHOOLS UNDER THE COMMISSION FORM OF CITY GOVERNMENT

Much has been said in public print recently in regard to the commission form of city government, particularly as exemplified in the municipalities of Houston and Galveston, Texas. Little or nothing, however, has been said as to the relation of the city schools to the city, under this form of government. As this relation is one of the most vital questions connected with city government, it may perhaps not be amiss to give the results of four years of trial of this form of government by the city schools of Houston.

It will perhaps be remembered that the commission form of government was first tried in Galveston, not from choice, and not by a preconceived plan, but rather as a result of dire necessity. After the storm of 1900, the citizens of Galveston found that it was absolutely necessary to make certain reforms in order to save the city government from absolute destruction. Economy was the chief motive and the destruction wrought by the storm had made the need of this economy most urgent.

The result was that Galveston adopted what is known as the commission form of city government. The experiment worked well, and a few years later the neighboring city of Houston adopted the plan, with certain well-marked modifications.

The especial characteristic of the commission form of government is that it organizes the city on the basis of a business corporation. The ordinary government is established on the plan of making it hard for bad men to do the things they ought not to do. The average business institution is organized under the opposite plan, viz., that of making it easy for good men to do the things they ought to do. The commission form

of government, instead of making it hard to accomplish things, undertakes to make it as easy as possible.

In the carrying out of this idea, the first striking factor of the commission form of government is that it is vested in a very few men, who have ample facilities for carrying on the business for which a city government is organized.

In some cities that have since adopted the commission idea, the governing body, or commission, is appointed by the governor. This deprives the citizens very largely of a voice in the control of their own matters. The Galveston and Houston idea was essentially different in that respect, and as many people believe, is decidedly better, in that it gives to the citizens the full opportunity of a voice in the matter of government. This is exercised, not in the selection of a great many men, but in the selection of a few.

The Houston commission consists of a mayor and four aldermen. These five are known as commissioners. They are elected for the term of two years, and are the only elective officers in the city of Houston. The city charter provides only for the additional office of auditor, and this officer is appointed by the commission. Aside from this position, all other city offices are created and the officials to fill them are appointed by the commission. For instance, the office of chief of police is established by the commission and could be abolished by it. The chief of police is appointed by the commission and serves as long as they think it best for him to serve. If there is the slightest friction between the chief of police and the commission, that officer can be removed. The same condition also exists with reference to the city assessor and collector, the city attorney, the city health officer, and all other offices in the city government of Houston.

In Galveston, the mayor is paid \$3,000 a year, and the other commissioners \$500 each. They are not required to give their entire time to the work of the city. In Houston, the mayor is paid \$4,000 a year, and the other commissioners \$2,400 each, with the requirement that their whole time be devoted to city affairs. In each city, the Commission holds weekly meetings. In Houston the meetings are held every Monday afternoon,

and their average length of session has been a little less than twenty minutes. All matters have been gone over carefully beforehand by the proper committees. There has never been a speech made at one of these meetings. There is about as much room for oratory in the conduct of a city government under the commission plan as there is in the administration of the affairs of a national bank.

These five men are selected from the city at large; all ward lines have been abolished. This may seem to the uninitiated as a minor matter; yet, in the opinion of the friends of the commission idea, the abolition of ward lines was the best thing in the city charter of Houston. The ward politician and his methods are in this way eliminated as factors in city government.

The commission divides the work of the city into four parts, and each one of these parts is given into the hands of one of the aldermen, who exercises special oversight over that part. For instance, one man has oversight over the finances of the city, another man has the police department under his supervision, a third has the department of water and lights, while a fourth has the department of sewers and drainage.

In accordance with the general idea of the commission form of city government, the Houston commission also appoints the city school board. The schools are simply one department of the city government. Fortunately, tho, they are not under the special supervision of any one commissioner, but belong to the commission as a whole. This is not the case in Galveston. There the school board is an elective body altogether independent of the commission.

Members of the Houston school board are appointed for a term of two years. There are seven members, four being appointed one year and three the next. These have complete charge of the internal affairs of the entire school system.

The entire commission idea may be summed up under the following points:

First, if you have a given thing to do, select the best possible man to do it.

Second, after you have selected him, clothe him with full

power to do that thing and hold him directly responsible for doing it.

Third, if he succeeds in doing that thing well, stand by him in every way possible; if he does not succeed in doing it, dismiss him and get some one who can.

This spirit of full authority, connected with full responsibility, has been carried by the city commission into the management of its public schools. The seven men appointed by the commission have been of a high type of business men. Probably there is not one among them who would have been willing to take the office of school trustee, if securing it would have involved him in a political scramble. There have been some changes in the board in four years, but, in every instance, the man appointed has been one whose business interests and educational concerns were predominant, rather than his political traits.

It will, of course, be evident, even to casual observers, that the success of the commission plan of city government depends altogether upon the character of the five men selected to administer it. Primarily, however, it depends upon the degree of care exercised by the citizens in selecting them. It is, of course, impossible to say what will happen in the future, but it is easily possible to say what has happened during the four years the plan has been tried, and it is also possible to read the general spirit of the commission idea, in its application to future contingencies.

It has been the good fortune of the writer to be superintendent of schools in Houston during the four years of the life of the commission form of government, up to the present, and he can truthfully say that there has never been the slightest form of political pressure brought to bear upon the schools during that time. Neither the mayor, nor any other member of the commission, has ever said a word to him or to any member of the board, for or against the election of any teacher, or other employee in the schools. The members of the school board feel that they are independent, so far as their positions are concerned, and they would not be amenable to political

pressure, if any were brought to bear upon them from the outside.

Under the commission form of government, all finances pass thru the hands of the commission. The school finances are included with the rest. There is no special school tax. The commission, once a year, fixes the tax rate, and this one rate covers all the operations of the city, including those of the schools.

It is the duty of the city school board, under the charter, to make out in February of each year an estimate of the money that will be needed from the city for the maintenance of the schools, for the year beginning the first of March. The mayor, in his annual message, recommends to the commission the allowance of certain sums of money, and the commission at its meeting, the first Monday in March, fixes the allowance for the various departments of city government.

Thus far, the experiment has been most satisfactory. It may be said that a body not immediately in touch with the schools would not be in sympathy with the financial needs of the schools. It might even be imagined that, some day, a mayor of a parsimonious turn of mind might reduce the school allowance. This, however, would not be in accordance with the spirit of the commission form of city government.

As a matter of fact, it simply means that there are twelve men, instead of seven, who should be kept in touch with the necessities of the school work. It is the business of the superintendent to see to it that all twelve of these men are, at any rate, brought in contact with the necessities of the case. Seven of these men are directly interested in the internal affairs of the school; five of them are only interested in the financial side of it. Nevertheless, the task of reaching twelve men is not more difficult because of the fact that part of them look at the situation from one standpoint and part from another standpoint.

The state of Texas, as it is generally known, has the largest permanent school fund in the Union. For the present year this gives a per capita of \$6.75 for each child enumerated on the scholastic census. This comes directly from the state and

is independent of the city government. It is the duty of the school board to first estimate the entire amount needed for maintenance during a given year, then estimate how much will be received from the state, and then, by the simple process of subtraction, to find how much must be furnished by the city. In every instance, in the last four years, when the school board of Houston has presented to the commission a budget showing the necessity for a certain amount, that amount has been without question granted.

This is true, notwithstanding the fact that each year has shown a greater need than that of the year before. During the last four years the amounts appropriated by the city government have ranged as follows: \$85,000, \$90,000, \$106,000, \$120,000 for the present year. It will be seen from this that the school board has not refrained from asking for an increase when it felt that an increase was needed. As the income from the state for the present year is some \$105,000, it will be seen that the total amount for the maintenance of the schools for the year is about \$225,000. This for a city of 85,000 inhabitants is at least a fair showing.

The same condition of affairs exactly holds in regard to school buildings. The school board, on looking over the situation, finds that it needs a school building in a certain portion of the town. It simply presents the matter to the city commission, and the commission has, in every instance, given the building asked for. It may be of interest to note that, in the last two years, the city commission has erected three new brick buildings for the schools, and that contracts are already let for two more such buildings to be finished during the next year.

As a matter of course, this condition of affairs would not be satisfactory without the fullest harmony and coöperation between the city commission and the city school board. It is evident, however, that if any friction arose between these two boards, it would be of short duration. The commission would simply abolish the school board instantaneously and would appoint another board in harmony with itself and its ideas.

The city commission has shown itself ready to accept the

educational ideas advanced by the board and superintendent. Four years ago there was no vestige of manual training or of domestic science in the city schools of Houston. Two years ago these subjects were introduced in the high school; a year later into two of the ward schools; and next year they are to be introduced into enough of the ward schools to serve as centers for those subjects for all the schools of the city.

In explanation of this willingness on the part of the city commission, it may be stated that the schools have not asked the commission to accept their ideas dogmatically. They have taken it for granted that the city commissioners were men of intelligence enough to know a good thing when they saw it, and men who would readily furnish the money for anything which could be shown to conduce to the educational interests of the children of Houston.

The school board has kept faith in its share of the matter by taking into consideration the financial necessities of the situation. For instance, last year, the appropriation by the city government was \$106,000. Out of this sum, the school board used only \$103,000, and allowed the balance to remain in the city treasury. This may seem strange to some people, in view of the undoubted fact that \$3,000 could have been expended to advantage. The reason, however, that it was not expended simply was that the board felt that, in view of existing conditions, \$103,000 was all that the city could probably afford to spend for the maintenance of schools. The fact that three brick buildings had just been erected for the schools by the city, and had been paid for, not out of bond issues, but out of the current revenues, certainly tended to substantiate this view of the situation.

In another instance, the city commission made an appropriation of \$3,000 for the purpose of making a start in the matter of free kindergartens in the city. This was done largely on the recommendation of the superintendent of schools. The board, however, discuss the matter seriously and decided that, just at that particular time, it would not be wise for the city to begin so large an expenditure as the establishment of free kindergartens thruout the city would inevitably

lead to. Accordingly, the board simply declined to take advantage of the appropriation offered by the commission for that purpose.

In a general way, the schools have profited by the good work done along financial lines by the city commission. When the commission took charge of the city government four years ago, there was a floating indebtedness of \$400,000 besides a tremendous bond issue on which not even the interest was being paid. It was being seriously proposed to issue \$400,000 worth of bonds additional for the purpose of taking care of this floating indebtedness. The chief obstacle to doing this was some doubt as to whether or not the bonds would be salable. This floating indebtedness was wiped out within seven months of the time the commission government took charge of the city's affairs.

Miles of paved streets stand as further evidences of the work accomplished by this form of government.

Four years ago the credit of the city schools was at a low ebb. I remember distinctly that, during my first few weeks as superintendent, I undertook to have some \$15 worth of office stationery printed, and was met with the statement that if it was for myself individually, the work would be cheerfully done, but that if it was for the city, the cash must be paid in advance. At that time, it was almost impossible to secure bids on the coal supply, or wood supply, and when bids were obtained the figures were exorbitant, on account of the long time which it was understood the bills would have to run. Now, however, the whole matter of school expenditures is on a cash basis and there is the keenest competition among the merchants desiring to furnish supplies of the various kinds.

While no one can fail to see the good accomplished for the schools in a financial way by this form of government, some may perhaps wonder if it does not make the schools rest on too narrow a basis. It is unquestionably a fact that, if a commission of five politicians were to be elected, they could, if they saw proper, turn the schools upside down on a moment's notice. They could appoint a school board to their liking, secure the discharge of the present superintendent and of any

of his corps of teachers whom they might see proper to have discharged and, in general, allow politics to run riot in the school system.

There is, however, just one safeguard in the matter, and that safeguard is to be found in the force of public opinion. It is a case of putting all your eggs into one basket. The public watches that basket. If there were some thirty or forty officers to be elected, it would be quite possible that some two or three men of comparatively small worth would slip in. At any rate, the views of all these men would not be carefully scrutinized. As it is, however, the people watch carefully the five men whom they select. They know that the election of the wrong men might throw the schools as well as all the rest of the City's business interests into politics. They do not desire to do this, and consequently they watch most carefully the men whom they select. The fact that these men are not selected by wards emphasizes this safeguard. The people of one particular subdivision of the city might prove careless, or even dishonest. It is not likely, however, that the people of the entire city will do either. The man who can command a majority of the votes of the entire city, after his name has been carefully considered by its people, with a full knowledge that all of the welfare of the city is involved, is not likely to be a man of a very low order.

But even in case the wrong kind of mayor should be elected, there would still be this force of public sentiment back of him. If things go wrong in the schools the people know who is responsible. The mayor can not lay it on the school board, because he appoints the school board. The commission can not lay it on the mayor, because they are responsible with him. If the schools are bad, people know exactly to whom they must ultimately go for remedy; they must go to the five men whom they have selected as their commissioners. These can not dodge. Hence, even if five men were inclined to play politics in the schools, they would be very brazen indeed if they would do so when they know that the public has full knowledge of their responsibility for what is done.

The schools of Houston are now absolutely divorced from

politics. They can secure all the money that they reasonably need for their maintenance, and can secure those buildings that are necessary for their welfare and the welfare of the children. They get these things, not by entering into a political scramble, but by presenting the case in a business-like way to the proper business representatives of the city.

If conditions ever get worse at all, they will get very much worse. For my own part, I had rather work where good work can be done, even tho I know that conditions may become such that it will be impossible to do good work. When the present condition of affairs passes, the present school board and the present corps of teachers will largely pass away with it.

After all, it is simply a question as to whether it is best to give a man full power and then hold him fully responsible, or to give him just a little power and thus give him a loop-hole to slip out if things go wrong. For myself, I very much prefer the former condition.

It may not be amiss to add that the Houston idea of city government is carried even into the schools themselves. The school board organizes itself into committees, as all school boards do. The chief difference is that in the Houston schools these committees have practically full power. For instance, when teachers were elected this spring, the teachers' committee had a number of meetings and went over the list of teachers carefully with the city superintendent. When the board met, the committee presented a list of some 250 names of those recommended for the various positions. The president of the board asked if the board desired to hear the list read. One member inquired if the committee was unanimous, and on being told that it was, said that he did not care to take the time to hear the list read. Another member asked what teachers had been dropt, and was given the names of those who had been dropt. A motion was made that the list of the committee be adopted; it was seconded, and by unanimous vote the 250 names recommended by the teachers' committee were declared elected.

It has been thus for the past four years, and there has never been a divided vote in the election of any school employee.

Similarly, the finance committee meets in advance of the monthly meeting and goes carefully over all the bills presented. Each one must be vouched for in the proper way. The committee checks up the pay rolls and makes a report on both bills and pay rolls. At the meeting of the board, the report of the finance committee is adopted as a whole without being read in full detail.

The superintendent of schools is given similar authority in regard to those things that lie within his jurisdiction. There has not been a contest for four years in regard to the election of a teacher or the selection of a textbook.

The principals of the various schools are, in a similar manner, made to feel their responsibility for the success of the schools under their jurisdiction. The policy, instead of being one of repression, is one of encouragement and initiative. The result is that practically every school in the city has developed some line of work in which it probably excels every other school in the city.

It may be objected that this does not distribute the burden of responsibility widely enough. To this it may be answered that the concentration of responsibility increases the measure of its force. If a dozen men were jointly responsible for the election of teachers, any one of these men might be inclined to think lightly of his individual share; if one man alone, or if three men are responsible for the whole matter, they will feel that responsibility most keenly. Especially is this true when they know that playing false in regard to the trust reposed in them means official decapitation.

The whole commission idea means the application of business principles to city government. As it applies to the schools, it means the application of business methods to the schools. The object of any business organization is to facilitate the transaction of business, not to impede it; hence there is no business organization that has made a success that has distributed the responsibility over a greater number of men. If the firm of Smith, Jones and Company has the largest dry-goods trade in a given town, it is ordinarily because Mr. Smith, the head of the firm, has shouldered the general responsibility

of the business and stands behind it, and makes it his policy to hold the men under him responsible for their several shares of the work.

The wonderful financial revolution worked in the Houston city government and especially in the Houston city schools is nothing more nor less than the result of business methods applied to public affairs. It not infrequently happens that the affairs of a mill or bank are managed in such a way that the institution is a losing affair, and that a change of management and the application of business methods will put that institution on its feet. This is exactly what has been done in the Houston city government and especially in the Houston city schools. The finances are managed by expert business men, and they manage them in a business way. The result is saving instead of loss.

It may be objected that the commission form of government does not produce a democratic system of public schools. It depends altogether on what you mean by democratic. It may not be democratic in regard to details, but it certainly is in regard to politics. The Houston people are called on once every two years to pass judgment upon the general policies of their city government. If they want a progressive government, they can select five progressive men; if they want a policy of retrenchment, they can select five men in favor of this policy; if they want a "wide-open" town, they can select five wide-open men; if they want a law and order town, they can select five law and order men. They do not have to bother about the details. But they unquestionably have the opportunity to originate policies when they select the five men who originate them. Under the appointive form of commission government, this would not be possible.

And, after all, what does the average citizen care about the details of the city administration? What he wants is the service, and it matters little to him as to who renders it. If he wants police protection, it matters little to him whether the policeman who grants it is Irish or German. If he wants a public school building, it matters very little to him what the name of the contractor is so long as he puts up a good, honest

building. The democracy of results is unquestionably a part of the commission form of government; the democracy of details is not. The only question is as to whether the citizen is more interested in getting the service which a municipal government is expected to give, or in the exact manner in which the pieces of political pie are to be cut.

For my own part, after serving four years as superintendent of a system of schools under the commission form of government, I conscientiously believe that it is the best form of city government yet devised, so far as the city schools are concerned. So long as the people want good schools, the commission form of government gives them the opportunity to have them. If the people prefer their school system simply to be a portion of the political plunder, they can very easily secure this condition. If they desire poor schools they deserve to have them, and they will be sure to get them.

P. W. HORN

HOUSTON, TEXAS

VII

THE RELIGIOUS ELEMENT IN THE PUBLIC SCHOOLS

Of recent years one of our most important educational problems has been that of moral and religious instruction. Many of those interested in education have long felt that the traditional practise of the exclusion of religious instruction from the public school curriculum has been tested and found wanting. In many quarters the conviction has been growing that our civilization has failed to stand the test of morality and character in face of the temptation offered in industrial, commercial, and political fields in this land of natural resources and opportunity, and that this lack in our manhood is due to a defect in our educational system. From here it is but a short step to the conclusion that this defect is to be found in the absence of religious instruction in the public schools. There has also been the feeling that if our children are to receive an all-round development, the demands of the religious side of their nature must not be ignored. And so, either because many of our homes are thought to be no longer religious, or because the home and the church are assumed to be neglecting their duty in this direction, it is contended that the public schools should attend to this need. It is argued that religious training need not be of a sectarian nature, that there is a common ground on which all sects can stand in harmony, and that hence the traditional argument is null and void. Religious training is demanded not only as an aid to morality, but for its own sake.

It was natural that due to the extensive and intensive exploitation of our tremendous natural resources our thoughts, our interests, and our efforts became disproportionately directed towards material things, and away from what can be

truly called our higher interests. It was but one more illustration of the historic truth, that every age of commercial and industrial development is accompanied by a tendency towards laxity in morals and a weakening of religious supports. Again, the revelations of science, especially of the natural sciences, during the last fifty years or more have to a large extent undermined traditional religious views. Things cherished for centuries as absolutely true have come to be looked upon by an ever increasing number of our people as false. Due to the fact that to the average mind the term "religion" means religious belief, the undermining of some of the elements of such belief was equivalent to the undermining of the religious life. Because some of the cherished beliefs or opinions regarding religious matters could no longer be held fast to, religion itself came too frequently to be looked upon as a sham and a delusion. Again, too often the undermining of religious tenets meant the undermining of morality, partly because of the necessary intimacy existing between religion and morality, but due perhaps to a greater extent to another cause. In the case of the majority of men who had been taught that the only foundation on which the moral life could be built was that of faith in certain religious doctrines, the knocking away of such props and supports of morality was followed by the collapse of the moral superstructure, for unfortunately their morals had been built on no surer basis.

There is no denying the fact that these two great factors, so prominent in our present-day stage of development, the intensity of economic activity and the equally intense search for truth, are productive of tendencies which, if left to themselves, are destructive of our interests elsewhere. We can uproot neither of these factors. As to the first, our characteristic economic activity, we can not stop that by decree, resolution, or legislation; we must, by means of education, strengthen other phases of the child's nature, that will prevent an over-development along the line of purely material interests. As to the second, the search after truth, and the resulting disclosures of science, we can no more stop that by excommunication and heresy trials, than we can stop the flow of the Mississ-

ippi by a resolution of Congress. It is impossible to vanquish or subdue these two irresistible currents of modern civilization, but we can guide and direct the resulting tendencies, so as to realize our own interests. Now what can be done in this direction by means of education?

In the first place, there is no question that national morality must be helped out by a more efficient moral education of our youth. The increased economic activity characteristic of our age, along with other factors, has decreased the efficiency of the home in this matter of moral education, throwing a greater burden on the school. This is truly deplorable, for the school can probably never fully compensate for what is lost in the home. So much the more reason, therefore, for the schools to do their utmost. In so far as is practicable, it is of course desirable that the public schools provide for moral instruction, and, what is more important, attend to moral training. Now what about the matter of providing for *religious* training in the public schools? That question can be answered only by referring it to that other question of the purpose of the public schools.

We who are engaged in school work are prone to look upon the schools and the aim of education as ends in themselves, whereas they are but means to an end, an end of the State. The whole aim and purpose of the State is the securing of the common weal. There is no end that organized society, the State, can have beyond that. Even government is but a means to this one end—general well-being; and government, the same as any other means, must go when it becomes destructive of the end for which it was created. Similarly, the public school system was expressly instituted as a means to realize the interests of the people. The public schools serve the end for which they were created as a *means*, by doing their part in trying to make of our children efficient, well-balanced men and women of moral character. Anything and everything which, without violating correct principles of the science and art of teaching, will help to secure such moral character is desirable, provided that it do not conflict with the interests of the people that the public schools were instituted to secure. For instance, it is

desirable that our boys be trained in such a way that later, as men, they will be able to exercise the prerogatives of voters in an intelligent way; would the schools, in trying to realize this end, be justified in teaching politics? Being a means to realize the interests of the people at one point, they dare not themselves undermine the interests of the people at another point.

Bearing these things in mind, what about the question as to whether religious training should be provided for in the public schools. We can not answer that until we have first answered the question as to whether the aim of education can be realized in the absence of religious training. This really involves two separate questions: (1) Is religion an aid to morality? (2) Is religion an essential part of our nature? If both questions demand an affirmative answer, then the interests of the people demand that religion be fostered, both as an aid to morality and for its own sake.

What is religion? So eminent a theologian as Harnack expresses the opinion that this is a term impossible of definition, and many other theologians, as well as moral philosophers, ethnologists, psychologists, and sociologists, refuse to attempt a definition. And the definitions that we do find are either too broad or too narrow, or again too broad at some points and too narrow at others. One of our latest writers insists that every man is religious; we could just as well say that every man is irreligious; it depends on what we put into the meaning of the term. We could with equal justice perhaps say that every man is good, for every man has something good about him; and that every man is bad, for every man has something bad about him. And so with any other quality. However, if we want to make practical use of any term, we must not dilute it too much.

Perhaps the more common fault with the definitions of religion is that they are too narrow. Theologians are apt to limit the term so as to include only faith in one god; but this would exclude all primitive forms of religion; similarly, it would exclude Buddhism, second only to Christianity in the number of its adherents. Sometimes prayer is included as

one of the essentials of religion, and yet there have been sects in the history of religion that dispensed with formal prayer as wicked. Kant, one of the most religious of our moral philosophers—Kant, who brought the theologians and the church in his day back to the essentials of religion when they had wandered too far from the straight and narrow path—has this to say regarding prayer: "Praying, as an inner form of divine worship, and therefore thought of as a means of grace, is a superstitious delusion (fetishism); for it is simply an expressed wish toward a being, that is in no need of an expression of the inner sentiments of the one wishing; whereby, therefore, nothing is accomplished and therefore none of the duties is practised, that are incumbent upon us as the commandments of God, and therefore God is really not served. A hearty wish to be pleasing to God in all our sayings and doings, i.e., the sentiment accompanying all our actions to perform them as if they were done in the service of God—that is the *spirit of prayer*, which can and should be present in us without intercession. However, to clothe this wish in words and formulas, even if only mentally, is valuable only as a means of fortifying such a sentiment, and . . . can not be a duty to every one; . . . in fact, we must strive to develop the moral sentiment to the point where the spirit of prayer alone will suffice and the letter of the same fall away entirely."

Some writers again, like Fiske, contend that the belief in immortality is an essential of religion, and they mean by the term "immortality" the continued existence of the self after death. The ancient Hebrews before the time of the apocalyptic writers, the Hebrews of the law and earlier prophets, of the Psalms and Proverbs, were certainly most religious people; yet they did not believe in a continuance of the life of the ego after death. Similarly today, many of our religious people no longer hold to such a view. Among our eminent philosophers and psychologists, including professors of philosophy and psychology in our theological seminaries, there are many that have discarded such belief, and yet they certainly include in their number men of deep and genuine piety. It is true, they all believe in immortality and they talk and write about it, but only the

initiated know that hereby they do not mean the same thing that the layman understands by the term. Few of them have the courage of Professor Paulsen of Berlin, who, when he wrote about immortality, wrote in such a way that the average educated reader could tell what he meant by his use of the term, for he took the pains to inform his readers that by this term he did not mean life after death, belief in which he called a dream.

Ethnologists are perhaps inclined to make their definition of religion too broad, as for instance Tylor, who defines religion as the "belief in spiritual beings," which definition would include spiritualism, which is no religion, lacking as it does that "feeling of dependence," which Schleiermacher, perhaps the greatest theologian of the Protestant Church since the Reformation, considered to be the essential characteristic of religion. Similarly the moral philosophers are inclined to over-emphasize the moral element in religion, Kant defining religion as "cognition of all our duties as divine commands," Fichte going even farther and defining it as "faith in a moral world-order," a definition later on made familiar to English readers by Matthew Arnold in the form of a slightly different wording, namely, "faith in a power not ourselves that makes for righteousness." Such definitions plainly rule out many of the primitive forms of religion.

It would be too fatiguing to review all of the main types of definitions that have been given, but perhaps a look at some of the most recent attempts would be profitable. Professor Howerth of the University of Chicago defines religion as the "effective desire to be in right relations to the power manifesting itself in the universe." This ignores, to my mind, the primary element in religion. The most nearly satisfactory definition the writer has been able to find is that by Dr. Leopold von Schroeder of the University of Vienna, who defines as follows: "Religion is the faith in spiritual beings or powers holding sway outside of and above the sphere of man, the *feeling* of dependence on them and the need of faith in spiritual beings or powers." Professor William James of Harvard, at any rate, would not so restrict it. In his analysis of the nature of religious phenomena he speaks of how a man

becomes conscious of "the higher part of himself" and tries to identify his real being with this higher part, how he then becomes conscious of a "More" of the same quality operative in the universe outside of him; and then continuing, James says that all the various theologies "agree that the 'more' really exists; tho some of them hold it to exist in the shape of a personal god or gods, while others are satisfied to conceive it as a stream of ideal tendency embedded in the eternal structure of the world."

The beginning of the truly religious attitude is secured when we come to realize how incapable we are to control our own personal destiny, how inefficient and insignificant we are, compared to the power or powers manifested everywhere in our environment, and this realization is inevitably accompanied by a feeling of dependence, showing itself primarily in fear, and in more highly developed stages in reverence, humility, admiration, love. Pain and misfortune, disillusionment and disappointment, the unavoidable and necessary shortcoming in our efforts to attain our ambitions and realize our ideals, the going of strength with the coming of years, the thought of our inevitable end: these are the especial sources of this part of the religious life. It is this phase of the phenomenon of religion that makes man take life seriously. Certainly where this serious attitude towards life and the all of things is lacking there can be no religion in the true sense of the term, a point that has ever been insisted on by religious reformers and philosophers.

Absolutely essential, it would seem, are the feeling of dependence on the power or powers reigning in this world of ours and the resulting desire to be in harmony with the same, with possibly the third: the confidence that we will be upborne by this force or forces when we are in harmony with the same. But now comes a most essential consideration: religion has two fairly well-defined phases: on the one hand, the feeling-will side, and on the other, the intellectual side. The first, to my mind, is the real, inner, essential side; the other, dealing with our *interpretation* of the nature of the force or forces affecting our destinies, in other words, the opinion side is the less

essential side. And for this reason: man's conception as to the real nature of this force or power, his opinions as to the direction in which it ultimately tends, and therefore as to how he can come into harmony with it, his views as to the whence and whither of man, have been forever changing in the past, and they will ever change in the future with the advance of knowledge. Think of the tremendous difference between primitive idolatry and the most intelligent modern viewpoint! On the other hand, no such change can be traced in the history of the other phase. The feelings inspired in the breast of the most primitive savage at the thought of his insufficiency are essentially the same as those that are experienced by the most intelligent thinker of today in contemplation of his equal incapacity and insignificance. These feelings and resulting conduct are what constitute the body and soul and essence of religion, truly its eternal verities, and those other elements but the ephemeral habiliments that will be discarded and replaced by others, as we gain more intelligent insight into the intricate phenomena by which we are surrounded in this world of mystery. In fact Kant calls the one religion, the other faith. Perhaps it would be better to distinguish between them as religiosity and religious faith or religious views. It is the latter phase that is the source of formulas, of creed, of doctrine, and of dogma,—the changing side. If this latter were religion, then we could truly say that religion, in large part at least, is false; for all opinion as to most of these intricate and difficult problems that religion deals with must, in the very nature of things, be inadequate and incorrect. But if we keep our eyes open to essentials and bear in mind that this is but the lesser side, the ever-changing side, we must conclude that religion is something bound to stay. Religions will go, but religion will stay. Professor Paulsen truly says: "Life and death are the great preachers of religion; and so long as they will preach, religion will not perish from the earth."

As to the question whether religion is an aid to morality or not, that must also be answered in the affirmative if we use the term religion in its true signification. In the case of the man who devotes himself conscientiously, both consistently and per-

sistently, to the attempt to find the ultimate direction of the moral world-process, in order that he may come into harmony with it, religion is one of the most potent means of bringing about a life of moral rectitude. In fact if we use the term in its right sense, remembering what its essence is, we can safely say that, when guided by intelligence, religion is bound to be the most potent aid to morality. On the other hand, where the essence of religion is thought to lie in the mere assent to certain religious tenets, whatever they may be, there such spurious substitute for religion is as apt as not to be an actual impediment to morality. The man who thinks that his religion is the sum-total of the religious dogmas he believes in, who thinks that to live in harmony with the allhood of things it requires only that one subscribe to certain prescribed religious dogmas, in whose mind the means of salvation is simply frequency and fervency of prayer, assiduity and fidelity of attendance on worship,—in the case of that man his so-called religion is just as apt as not to become an actual aid to immorality, for it is not religion at all, but purblind, self-righteous Pharisaism. It is this that Lessing had in mind where he asks: "Do you now comprehend how much easier it is to rave devoutly, than it is to do good deeds? How much the flabbiest man likes to indulge in devout day-dreams in order to evade the need of good performance?"

Religion being thus an essential part of man's nature, as well as being a potent aid to morality—if we but use the term in its true sense—it follows that it is to the interest of the people to have our children receive religious training. Does this mean that our public schools must furnish such religious training? Let us see. In the minds of the founders of our republic that general well-being, which it is the aim and the purpose of the State to secure, could not be secured in the absence of the freedom of conscience. Religious freedom has ever since been one of the most cherished treasures of our national life. Now could the public schools, created for the purpose of fostering the interests of the people at one point, have the right to undermine those same interests at another point? That is, could the public schools, in giving religious or any other training,

have the right to interfere with the freedom of conscience? Certainly under present conditions they have neither a legal nor a moral right to do so. Therefore, if the giving of religious training in the public schools necessarily involved an infringement on a popular right, it would have to be excluded. In so far as religious training can be given in the public schools without interfering with the rights of conscience, well and good; on the other hand, anything and everything that conflicts with the same must be rigorously excluded.

In the first place, it is absolutely necessary for the teacher to learn to distinguish between knowledge and opinion, perhaps better still, to recognize the truth that there is a difference between knowledge and opinion. We see a dark object in a distant field; one of us thinks it is a cow, another a horse, and a third a stone. In the very nature of things we can not decide, from where we are, as to what the object really is. A majority vote, even if it were 99 to 1, would not determine the validity of an opinion either. There is but one way to decide, and that is to approach the object until near enough to enable the eye to discriminate. That of course takes effort, and effort we are averse to making. But, should we all go nearer, and get near enough, there will be agreement; then there will no longer be difference of opinion, but agreement—agreement in knowledge. So everywhere; while men of equal intelligence and equally sincere devotion to search for truth differ we are dealing with opinion, not with knowledge. And even where such men agree, such agreement may be based on false assumption, i.e., if they have not come near enough to the object, but it is not so likely to be.

Now the public schools are called upon to impart knowledge, at least along most lines. Can they ever be justified in teaching mere opinion as knowledge? It is possible that some of the universally accepted conclusions of science are erroneous. Should they be taught in the public schools, no particular harm would be done; at any rate nobody's rights would be trampled on, because all would, in such case, be in agreement. On the other hand, what about views not agreed on? In some of the sciences it may do no particular harm if the teacher states his

own view, after letting the pupils know that they are dealing with an open question. For instance, to take an illustration from biology: are plants sentient or not? Again, are crystals endowed with the germs of consciousness or not? Perhaps the teacher would not be treading on any one's toes if he were to say "no" to each of these questions, even tho eminent scientists differ here. When, however, it comes to questions nearer the hearts of men, it does most positively matter whether or not the teacher imparts his particular opinion as knowledge. In politics and religion, for instance, such matters of opinion ought to be avoided, or where it is entirely impossible to avoid them, the teacher has absolutely no right to favor any view, however absurd all other views may seem to him. Even in contested points in science he has no right to teach his opinion as knowledge.

What religious views have the public schools a right to teach? Our analysis of the nature of religion shows what is common to all religion and this it is that the schools may take up: to show that man is dependent on the force or forces at work in this world of ours, and that it is wisdom therefore to try to come into harmony with such force or forces. That is all that the public schools have a moral right to do in the matter of religious instruction. It would be a grave error, however, to conclude from this that the influence of the public schools in the direction of religious training amounts to nothing more than that. For, what is more important than the imparting of knowledge or opinion is the developing of feeling and resulting conduct, and here the schools can indeed do not a little. If due advantage is taken of the means now at disposal, the schools can do much to develop the really essential side of religion, namely, to develop a feeling of dependence and the resulting desire to live a true life.

What about the Bible in the public schools? Theoretically considered, if the Bible could be read "purely as literature," there would be no serious objection on the part of the State to its being so used. Practically, however, this could not or at any rate would not be done, and so there would be objections from different sides. Many teachers would select such pas-

sages as would serve an entirely different purpose from that of teaching it solely as literature. An unbelieving teacher could well make his manner and method of selection most objectionable to the believer. Similarly the latter would be very apt to select such passages as to his mind would be most likely to develop certain religious views, even if he read such passages without comment. And then the Bible would not be read purely as literature. The Rev. Joseph H. Crooker has this in mind when he has a parent say in his recent book on *Religious freedom in American education*, "I am willing that my boy read the Genesis account of creation freely as a bit of sublime Jewish cosmology; but I contend that the State has no right to force him to read it as an infallible revelation or as a part of a religious exercise. I am willing that he read the imprecatory psalm: 'Let his children be fatherless, and his wife a widow; let there be none to extend mercy to him; neither let there be any favor shown his fatherless children,'—I am willing that he read this as he reads in Homer about the wrath of Achilles; but I contend that the State has no right to force him to read these passages with the understanding that he must believe them divine or be damned." So much for that view. On the other hand, some of our most devout believers might object for entirely different reasons to reading the Bible purely as literature. Rev. Dr. J. Guinness Rogers, in a recent number of the *Nineteenth century*, raises the following objection: "If the Bible is to be read in our schools simply as a great work of English literature, I would rather it would be excluded altogether. After all, bare secularism is better than an outward homage to the Bible, which involves the ignoring of its real character as the one revelation from God."

Whatever we may think of the practicability and advisability of having the Bible read in the public schools purely as literature, it is very much to be doubted whether it could be used in the public schools in such a way as to do much in the way of developing that feeling-will attitude which is the essence of the religious life. In fact, it is questionable whether formal and regular attempts in the direction of the cultivation of any of

the higher sentiments can accomplish much. We can not arouse a love of the beautiful in the child by everlastingly calling his attention to this, that, and the other element of beauty. We can not develop the moral sentiment in the child by talking to him about duty or having him recite to us about duty at certain set times every day. Feeling is spontaneous and arises only when its proper object is present to arouse it. We must ever be suspicious of attempts to arouse certain desired feelings at certain set times of day. Such practises are bound to end in mechanical, artificial formalism.

On the other hand, there is hardly a subject of study in our public school courses, but where at some point or other a recognition of man's insignificance and the resulting feeling of reverence will necessarily be forced upon both teacher and pupil, if the search of knowledge be but pursued in the right spirit; and where the feeling arises thus, it is genuine, and real, and lasting in its effects. If the teacher himself but have more than a superficial smattering of knowledge, he can not help letting the child see how in spite of our boasted knowledge we are yet surrounded with mystery, even as regards the commonest things of life. The growth of the blade of grass from its seed is still mysterious in spite of our having coined the words "geotropism" and "heliotropism"; as mysterious after all as it was to the primitive mind that saw in its growth the action of a "spirit" en clothed within the seed. So with every seemingly simple phenomenon of nature. Similarly, what about man's boasted "control of nature"? How easily the teacher can show the pupil that this after all is but another phase of nature's control of man! If man wants to utilize water-power, wind-power, electricity, or what not, he must first go to nature, find out the manner of her processes, and then act according to her dictate. And how is it possible for the teacher to avoid the truth of truths as to man's destiny—the inevitable end of his ephemeral existence? The question as to his Whence and his Whither is one of conflicting opinion, on which earth's wisest have ever differed and will no doubt continue to differ, a question therefore that the public school must not attempt to answer. On the other hand, if the child

after completing the common school course has not in some way learned to look upon life as serious and not as a thing to be played with, as well as to lead a better life in view of the fact that at its end we find solace and comfort only in the thought of having tried to live a right life and true,—whether we believe in a future existence or not,—then the public school has been to that extent remiss.

What the public school can do in this matter, the same as in any other, depends mainly on the attitude of the teacher. Something that Rothe, one of the most eminent of German theologians, says, is in point here: "At the present stage of historical development it is very important that the tender plant of youthful piety be spared in its first development with truly religious caution, by means of a right judicious moderation in religious instruction. None but right genuinely pious teachers and right little religious instruction, that is . . . the problem." But there is the difficulty: how distinguish genuine piety from sham piety? We assume that "from the fulness of the heart the mouth speaketh," forgetting that our deepest feelings prevent utterance and are not presented to the vulgar stare of the public eye. Our religious feelings are deeply private, silent, sacred. How apt we are to forget that it is easy to "draw nigh with the mouth and honor with the lips, while the heart is far away," and that we can "devour widows' houses and for a pretense make long prayers." It is well to bear in mind what Emerson said a good many years ago: "What is so odious as the polite bows to God, in our books and our newspapers? The popular press is flagitious in the exact measure of its sanctimony, and the religion of the day is a theatrical Sinai, where the thunders are supplied by the property man." It is not the teacher who can locate the greatest number of biblical passages by chapter and verse, not the one who dons his religion for state occasions or at set times, nor again the one who wears it on his coat-sleeve, that will be of best influence here, but rather the one possessed of that true, genuine piety that sits naturally and securely in permanent abode. It is the teacher who duly respects the religious views of all men, who finds nothing to scorn or scoff at or to ridicule

in any of the solutions that any man or race of men has ever found to the great mystery of things; the teacher who sees in everything, even the most commonplace, a something which is worthy of our regard; the teacher who is genuinely imbued with the sentiment so eloquently expressed by Kant: "Two things fill the soul with ever new and increasing admiration and reverence, the oftener and more prolongedly one is busied with reflection upon them: the starry heavens above me, and the moral law within me."

Under such a teacher it will be impossible for our children to grow up in the naïve and superficial view of the scoffer, or again, in that equally destructive and ruinous attitude of intimacy and familiarity towards the great mystery of the all of things, in contemplation of which the man of truly devout spirit and depth of religious feeling stands bowed and mute in true humility and reverence. Under such a teacher there is little danger of their developing the superficial attitude of that investigator who said, "I have searched the heavens with the telescope and could find no God," or again that equally harmful, self-sufficing, presuming, and presumptuous attitude of assuming to have penetrative insight and understanding where man can at best but weakly conjecture. Instead, they will grow up to that desirable condition in which they can enjoy what Goethe calls "the most beautiful happiness of thinking man," namely, "to have fathomed the fathomable and calmly to reverence the unfathomable."

And now in conclusion: let the public schools forever rule out mere opinion, especially as to those interests that lie nearest the hearts of men; let them teach knowledge and truth, approaching them in the true spirit; let the teachers develop in the pupils respect for self, for parents, for the aged, for human nature, for constituted authority, for law, by being themselves truly respectful even to the least of things,—and, we may rest assured, the public schools will do their share to develop those desirable habitudes of mind.

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VIII

FUNDAMENTALS IN THE ELEMENTARY SCHOOL CURRICULUM ¹

I wish to discuss in this paper, first, what seems to me a fundamental weakness in our present elementary school curriculum; second, a fundamental principle for guidance in the selection and arrangement of a content better suited to present needs. What I have to say is based largely upon my experiments and study in directing the Teachers College Elementary School of the University of Missouri during the past four years.

Waste in school work is due to a maladjustment between means and end. Too frequently educators look for the solvents of this waste in better systems of management and better methods of instruction. On the contrary, I am forced to believe that the real source of waste is the maladjustment between the content of the curriculum, on the one hand, and the needs of the pupils and the needs of the community, on the other. Time is wasted, not by reason of a lack of machine-like organization, but rather by reason of the presence of a dozen or more ill-chosen subjects in each grade. To teach all these the school must run on schedule time. Energy of both teacher and pupil is wasted in the very beginning of reading and ciphering, not by reason of faulty method but because the usual primer and number work are inappropriately selected. No wonder "Emmy Lou, laboriously copying digits, looked up" ² and gave attention to the little boy making signs to her. In the nature of the curriculum is found the real source of waste in school work.

¹ Paper read before the Department of Superintendence of the National Education Association at Chicago, Ill., February 23, 1909.

² George Martin, *Emmy Lou*, p. 3.

The function of the curriculum

I wish at this point to consider the function of the elementary school curriculum from two points of view: that of the adult and that of the child.

Adult view—The idea of preparation for complete living has so dominated educational thought that the school is looked upon as an institution to which the child is intrusted for a season, at the close of which he is returned to the community as an efficient social factor. Social efficiency has reference, primarily, to the ultimate aim of education. The adult, with this aim in mind, selects and arranges the content of our elementary school curriculum.

It is probably under the influence of science that the adult has been led to analyze his varied experiences and to arrange them in the categories of arithmetic, geography, reading, grammar, etc. As human experiences may be thus classified, it has apparently been assumed that instruction should be given in these subjects. So it is that we have our program of studies. In early ages life was exceedingly simple; little more than the Three R's sufficed to classify such experience. Twentieth century life, on the contrary, is so complex that almost a score of school subjects are used.

Such a curriculum may be described as follows: First: It is an arrangement of isolated, unrelated experiences: arithmetic with no essential relation to geography; drawing with no close relation to nature study; and so with all the subjects. Second: The curriculum is congested. The ever increasing number of subjects and topics are only the inevitable result of the ever increasing complexity of our civilization. These subjects are generalizations of our experiences. If the curriculum is to consist of such generalizations the congestion can not be avoided. Third: The curriculum is abstract rather than concrete. Dr. Frank McMurtry is right when he claims that materials of instruction are "concrete only when they deal with real things and with actual, significant situations."³ Facts, isolated from their original associations and having now no specific function, are abstract. Accepting this we are forced

³ *Teachers College record*, Vol. IV, No. 2, p. 6.

to regard as abstract practically all the content of our curriculum, as it is usually arranged. Taken by itself, with no relation to any significant situation, the fact that the Albany Congress in 1754 failed to accomplish its purpose is as truly abstract as the principle for the division of one fraction by another. It is against this abstract, formal nature of elementary education that Dr. Kerschensteiner of Munich has taken so strong a stand. Thus the curriculum, as now arranged, is crowded with isolated subjects of an abstract nature.

The evils of such a situation are too obvious to mention. But to counteract these evils and to make the curriculum more efficient three special remedies have been proposed in recent years. First: Enrich the work. This has been done by increasing subjects, topics, and details, and by applying the abstract in concrete situations. The former has only crowded the schedule and the latter has proven superficial. Second: Relieve congestion by omission. Conservatism and personal prejudice have blocked progress here. Further, omission is seen to be only a temporary relief, not a principle providing for permanent prevention of congestion. Third: Correlate the subjects. The result has been a forced adaptation of one subject to another and therefore wholly unnatural and superficial.

Strenuous endeavor to improve the curriculum by enrichment, omission, and correlation has done much, but by no means sufficient to meet present demands. The attempt has been to repair an old curriculum. This curriculum has grown up under varying influences, foremost of which have been the claims of "culture" and the idea of preparation for later life. This is what I call the adult view.

Child view—Quite contrary to this view is that from the standpoint of the child. There is more truth than fiction in Charles Dudley Warner's magnificent little book, *Being a boy*. He says, "Boys, in general, would be very good farmers if the current notions about farming were not so very different from those they entertain. What passes for laziness is very often an unwillingness to farm in a particular way" (p. 11)—and that is the way of the adult, as he goes on to show. Much the same may be said of the boy in school. A serious injustice is

done the boy when he is judged by adult standards. And it is exactly such standards that we use when we insist that the boy learn the principles of percentage and the geography of Australia because, perchance, he may have use for that information in adult life. The schoolboy is as yet too limited in experience to plan for the future. His is to live in the immediate present. He cares for arithmetic only so far as it contributes to his present needs; for geographical facts only so far as they contribute to his immediate interests. And we adults are slowly coming to this view. For many years students prepared for college by the pursuance of courses selected by the college for that purpose. The dictation of a higher school to a lower is what President Jordan calls, "a species of impertinence which only tradition justifies."⁴

But we are learning that the most adequate adjustment to-day prepares best for adequate adjustment tomorrow. The boy cares little to prepare for the future; his great desire is to *act now*. This child view is in strictest accord with recent thought designated by the term pragmatism. To use the words of Professor Woodbridge, "It would aim to introduce subjects into the general course of study at the times when these subjects are needed for the extension of knowledge already acquired. It would make against the tendency to insist on certain subjects on the ground that they may prove of advantage to the student in later life. . . . It would make the point of departure in the education of the individual students the student himself and his environment, and thus work upward."⁵

It is from this point of view that I wish to suggest some principles that may guide us in selecting materials of instruction and then outline briefly what that curriculum would be. But before going further let me remind you that our problem here is not to enrich our present curriculum by the introduction of fads and frills or even manual training and vocational subjects. Nor are we concerned with the problem of advisable omissions from our program of studies. And correlation, important as it is when normal, need not trouble us as we are

⁴ EDUCATIONAL REVIEW 36: 372.

⁵ EDUCATIONAL REVIEW 34: 240.

simply face to face with a large school population teeming with the spirit of activity and asking: What can the school do to help us in what we are doing today?

Principles of selection

Let me suggest four principles to guide in the selection and arrangement of the content of the curriculum.

First: That content has a place in the curriculum which meets real, present needs of the pupils. This is an era of industrial and vocational agitation. Kerschensteiner in Germany, Sadler in England, The Commission on Industrial Education in Massachusetts, the Commissioner of Education in New York, and so on to the remotest rural school, are just now laying much emphasis on industrial, vocational, trade schools. This attitude is due to the ever stronger conviction that our schools are not serving adequately individual and community needs. The effect is the tendency to demand that the curriculum be more practical and constructive, relating more specifically to every-day life. The old "culture" aim is yielding to the utilitarian and we are not averse to this for "culture" is no longer confined to formal, intellectual accomplishments, but finds its realization in any work nobly done. The real needs referred to in this principle are not limited to vocational interests of youth and adult life. They must extend down to the child first entering school. Any of his normal, wholesome activities may rightfully claim assistance from the school.

Second: Only that content has a rightful place, in the study of which the pupil has a conscious motive. Here will be debarred practically all that is formal and abstract in our present curriculum. This principle does not refer to that which is superficially interesting, but rather to that in which the pupil finds a contribution to his need, and which thus supplies a real motive.

Third: Only that content may be admitted which the pupil can comprehend and the significance of which he can appreciate. This principle debars practically all that is usually given as mere discipline.

Fourth: Only that content may be admitted which contributes to the continuity in the development of the special

problem being studied. This principle debars all isolated bits of information, but on the positive side suggests a wholly natural scheme of correlation.

Curriculum suggested

In attempting to arrange a program of study for the elementary school, we must bear in mind that pupils can not study all that is within their comprehension, or all that is available. We must select wisely from a great wealth of possible material. Further, we must select, not in terms of arithmetic, geography, grammar, etc., but in terms of child activities and adult pursuits. Activities of children and activities of adults are real content for they are concrete experiences. Arithmetic, geography, grammar, are only form studies in such experiences. It would be the height of folly and a gross insult to the wisdom of the past—and the present—if we advised our public schools to abruptly set aside our present curriculum. Emancipation from tradition is practically impossible for school men and school communities. But, for the sake of emphasizing a point of view which will tend to contribute much to making our curriculum more commensurate with contemporary needs, let me ask you to set aside for the moment our established program of studies and consider quite a different plan of work.

In applying the four principles suggested above we are confronted with the question: What are the normal activities of children of school age, in which the school can assist? During the first two or three years of school life, play, simple observation of any wholesome thing within reach, and commonplace hand-work are dominant. The educational value of well-directed play is emphasized by educational psychologists, by The Playground Association of America, and by school men who are in sympathy with child life. The educational importance of observation and hand-work is emphasized by all classes of practical men. At first, these three activities center largely in the self, but as the child grows older he becomes interested in the activities of those about him and later interested in industrial activities in the world at large. We are a motor people and so are our pupils. To help them in their

own activities and in understanding the activities of others is the function of the curriculum.

Acting in accordance with this view the Elementary School at the University of Missouri is using the following curriculum: In each of the first three years the playing of wholesome games, the observation of anything interesting and profitable to children, and the making of things useful and ornamental. In the fourth year, local industries, as found in the blacksmith shop, the post office, the laundry, the grocery store, the meat market, the dairy, the shoe factory, the farm. In the fifth and sixth years, industries at large, such as fishing, lumbering, mining, manufacturing, transportation, government. In the seventh year, the development of important industries, especially within the United States.

In pursuance of such a course the Three R's, language, drawing, geography contribute what they can. A bit of hand-work in the making of a calendar by the first grade just before Christmas is much enriched by a personal account of the making which is read by the pupils. Further, it is the occasion for writing, number work, artistic decoration, language. The simple game of tossing bean-bags into concentric circles on the floor is a wholesome occupation and greatly ennobles the social instincts. The game itself is much enriched by the oral discussion on how to play, by the reading of a personal account of the game, by the number work involved in keeping score, by drawings illustrating the game.

Further illustrations would show all the formal studies in the first three years wholly subservient to real activities in wholesome games, profitable observation, and useful hand-work.

In the fourth grade a study of a local dairy—occupying ten days—includes the following: (1) an excursion of three hours, (2) reading from twenty references, (3) thirteen compositions amounting to twenty pages, which include (4) forty problems with additional drill exercises involving the four fundamental processes, fractions, United States money, liquid and avoirdupois measurements, (5) chemical experiments in the souring of milk, (6) hand-work in the making of butter and cottage cheese, (7) science work in the study of various

kinds of cows and the care of them, (8) sentence structure to make clear their own compositions, and (9) seventy-four words liable to be misspelled. All these various "studies" serve as means in the study of the larger problem, that of the dairy as a local industry. This is a type of the work done by the fourth grade in one year's work on local industries.

In the fifth grade the lumber industry is given twenty-five days. It includes the following work: (1) four excursions to a forest, a sawmill, a planing mill, a lumber yard; (2) readings from eighty references, (3) eighteen compositions covering forty-two large size pages, (4) twenty-three concrete problems, involving the four fundamental processes, square measure, board measure (in both this country and foreign countries), common fractions, decimals, percentage, and considerable drill exercises in all of these topics; (5) geography of almost every country on the globe, with the maps carefully drawn; (6) science work on trees, lumber, other forest products, sawmills, etc.; (7) drawing in twenty-two illustrations, (8) literature in both poetry and prose fiction.

It needs but a little study of the manufacture of cotton cloth, for example, in the sixth grade, to call for much arithmetical work, geographical data, studies in science, drawing, reading, etc.

Time does not suffice for further illustrations. But I wish to emphasize two leading things accomplished by such a course. First: Motive is supplied in answering a felt need. Children are by nature interested in their own activities. This interest develops into an interest in the activities of others—the industrial pursuits of adults. And a study of such industries is worth while. In a recent number of *Science* Mr. Spillman of the United States Department of Agriculture rightly pleads for a course of study that will deal with the industries of men. The elementary school should not attempt industrial education as a vocational school, but merely acquaint pupils with the various community activities and with industries at large. In the study of such industries the pupil finds a real motive for some study in arithmetic, geography, etc. The conclusion of Cornman⁶ and others that spelling may well be

⁶ Thorndike *Principles of teaching*, p. 273.

taught incidentally may probably be extended to other subjects. "Incidentally," however, does not mean "with no attention," but rather with real motive, functioning in a larger problem. Second: Unity and continuity in the school work are the natural consequence. For four or five weeks the fifth grade devotes its main energy and time to the study of the lumber industry. Attention is given to concrete problems or drill on principles in decimal fractions or in measurements, only as such drill contributes to some quantitative aspect of the industry being studied.

It may be added that such a program of studies sets quite at naught the problems of enrichment, omission, and correlation. Further, if the old school still wishes emphasis on the studies now in the curriculum, the program here suggested may be well used as a means to that end. Under the influence of the stronger motive, more of the Three R's, language, geography, etc., will be mastered. The vocabulary in the first half year is three times that of most primers, with general reading correspondingly extended. The seventh grade last year worked out arithmetical problems proportionately more extended than is usual in texts. More compositions are written, and therefore more constructive work in language.

In conclusion, a fundamental weakness of our present curriculum is that it is a patch-work of "studies" thrown together with no principle of relation. These studies are largely the generalizations of adult experience and are offered to the pupil on the ground that they will be of service to him in later life. On the other hand, a fundamental principle for guidance in providing a curriculum better suited to contemporary needs is: Consideration must be given primarily to the real, present needs of the pupil. The school curriculum must consist largely of the concrete in pupil activities, and the concrete in adult industries. This study of real life, with formal "studies" subordinate, is more truly educational and more truly vital than the study of formal generalizations with labored application to life.

J. L. MERIAM

IX

DISCUSSIONS

THE LECTURE IN THE CLASSROOM—A PROTEST

The futility of the lecture as a method of class instruction has been demonstrated over and over again by theory and by experience. But tradition is strong. Condemnation has failed to kill the evil and indeed it even flourishes today as luxuriantly as ever. Universities and colleges and even schools of lower grade are following the example of past generations and are foisting upon their students this same wretched travesty of true teaching.

Of course there are many forms of oral instruction and appeal which it would be absurd to call in question. Popular lectures, such as those given under the direction of the New York Board of Education and university extension lectures, have a wide field of usefulness. So also there is a proper place for the lecture in which the investigator reports progress in his researches before they have advanced far enough for printing. The sermon and the political address are certainly effective methods of arousing emotion and action.

This protest is directed especially against the familiar lecture courses of college and university. The attempt to teach science by mere book study, or by mere lectures without laboratory work or its equivalent, has been thoroly discredited and has been largely abandoned. But the lecture lingers even here, while in those subjects whose matter is mostly contained in books, such as history, the social sciences, philosophy, and literature, it is the prevailing method of instruction.

The printed book has really deprived the information lecture of its excuse for being. Such a lecture is a criminal substitute for the printed page. One of the most unsatisfactory experiences which the writer went thru as a college man, in company with many other sufferers before and after his day, was a lec-

ture course with an instructor who literally dictated from his manuscript as to an amanuensis, reading so slowly that it was easy to obtain a verbatim report in longhand. This procedure did indeed put the student in possession of a manuscript book containing the full text of the lectures, but this is a ridiculously small item of profit to be placed over against the waste of time and effort. Such a reversion to the medieval process of literally "manufacturing" books is absurd, while the human phonograph possess hardly as much personality as a mechanical phonograph, which would have served the purpose just as well. Fortunately such a practise is not common. If the lecturer has more animation than this automaton had, he still merely reads or delivers offhand instalments of his manuscript. He cuts off the flow of words when the bell rings for the end of the class-period, only to open the sluice gate again when the next period arrives, and so on to the end of the course. Doubtless many a reader of these words will feel that any metaphor suggesting moisture and fertility is in painful contrast with the hours of mental aridity and barrenness which his memory brings before him!

Under this never-ceasing flow of words what are the members of the class doing? Leaving out of account the indifferent, who are planning to use the notes of a fellow-student, perhaps in the form of a printed "digest," those who depend upon themselves to get profit out of the course and to prepare for the examination are busily engaged in "taking notes." It is a sound doctrine of psychology that the mind can not entertain two different ideas at the same moment. It may seem to do so but in reality it simply jumps from one to the other, not dwelling long enough upon either to lose its grip on the other. It was facility in this vibratory process of mind that enabled Julius Cæsar to dictate those famous six letters simultaneously. Regardless of the fact that the mind's power is thus limited, the note-taker is required to reproduce the substance of the lecture while the lecturer is proceeding, a thing which it is impossible to do with success except in the case of the avowedly dictated lecture. The note-taker can not catch the thought, condense the expression, and write down the words,

and at the same time get and keep in mind another idea which follows hard upon the former and is to be treated in its turn in the same way, without damage both to the record which he is making and to his grasp of the idea which he must record next. He may find, in fact, when he gets to the next idea and is ready to put it into words, that he has lost it altogether. So here is a gap in his record, perhaps the omission of a vital point in the development of the lecture. Even if he succeeds in avoiding any serious omissions, his report at best will be disconnected and fragmentary and may contain more or less serious errors and misunderstandings. If of course he has the time and the sustained determination to write out his report in full while he still has some recollection of what he heard but did not put down in black and white, and has the opportunity of correcting errors and clearing up uncertainties by consulting the lecturer, his report will then be faithful to the general substance of the lecture, but will not be as satisfactory and useful as the original lecture would be if accessible in printed form. So, at the very best, he has only succeeded in doing at a heavy expense of time and effort what the instructor with the aid of the publisher ought to have done for him. Students may take time for this laborious process of "writing up notes" which they could better spend otherwise, but this sacrifice the instructor has no right to demand of them.

There is still another serious charge to be brought against the lecture method. The lecture is not a true pedagogical process because it does not have as its goal the true end of education, namely, the development of the intellectual powers of the student. The chief demand made of him is that he shall put upon paper his hasty impression of the speaker's thought, even if not the speaker's very words. He has at the time no opportunity of questioning his comprehension of the content of the lecture or of bringing it into vital connection with his existing knowledge; in other words, as the Herbartian would say, the lecture method sets at defiance the principle of apperception. Whatever questioning and assimilating of the matter he ever does he must do afterwards upon the meager and unsatisfactory basis of his notes.

Of course it would not be true to say that a lecture course never acts as a stimulus to originality and individuality. But if such is the effect, it is due to the rare quality of the speaker's thought and personality, which exert some part at least of their full power in spite of unfavorable conditions. The contention of this protest is not that the method is everything and the man nothing, but that the teacher's personal influence ought to have opportunity of working freely upon the minds of his students as it can not do under the lecture method; and that, conversely, the student has the moral right to be able to put himself freely and unreservedly in the way of receiving all the inspiration the instructor is capable of giving him.

The trite and lamentable truth is that many college and university instructors are not real teachers. Whether their inefficiency is due to indifference, indolence, or conceit, it is indeed surprising that while in elementary education there is a feverish activity in developing new and better methods of instruction, those who are engaged in higher education should cling contentedly to a relic of medievalism. No real teacher could bring himself willingly to put those who have come to him for guidance thru such an experience as the lecture method inflicts. Sometimes exceptional conditions may justify this method, as when classes are large and unwieldy and it is difficult or impossible to deal with them on any other plan. But students have a right to something better when conditions permit. It is too true that not every college student goes to college with his soul athirst for learning. Nevertheless, the true teacher is morally bound to make the effort to meet the desires and the needs of those who desire and demand the best. If he undertakes to do class-work at all, he ought to accept all the responsibilities that it involves, even if they interfere with his personal preferences. The lecture method makes the least demand upon the time, the energy, and the teaching power of the instructor, and thus leaves him more time and strength for the possibly more congenial work of investigation and book-writing. He may be successful as a student, an investigator, an author, but his success in these lines does not justify him in resorting to a lecture course, either in the secondary school

or in any department of college or university. There is no place in the teacher's chair for the man who is unable or unwilling to give the lecture up or at least to modify it so as to make of it a means of real education. In the selection of men for purely teaching positions in college and university regard should be had to their ability as teachers; their reputation as writers and their distinction as public speakers should be a secondary consideration. To cut the dead timber from the present teaching force of many of our institutions of higher education would be a most beneficial and vitalizing reform.

It is possible, however, to modify the traditional lecture method so as to make it a means of real education. There are a few unfortunate men whose words are far more stimulating when one reads them at his leisure in the quiet of his own study than when he hears them from their own lips. Such men ought never to be permitted or to permit themselves to appear upon the platform. In most cases, however, the living presence of the author heightens rather than diminishes the force of his words. Herein lies the real power of the lecturer. But if the listener is to feel the full effect of the speaker's personal influence and enthusiasm, his attention must not be diverted. It is safe to say that the shorthand reporter has at the best only a vague and imperfect sense of the personal power of the man whose words he is taking down and has an equally imperfect understanding of their meaning. If the occasion and the man are such that he can not choose but hear, when he comes out from under the spell his note-book is blank. When Abraham Lincoln spoke before the first Republican State Convention of Illinois in 1856 he wrought so powerfully upon the audience that the reporters forgot to take any notes. This is an unusual incident, but unusual only because the occasion and the man were unusual. It really illustrates in an extreme way a general truth which has an important application to the subject of education.

How may the lecture accomplish this, its highest function, of bringing the listener into close and sympathetic touch with the speaker? To begin with, the primary purpose of the lecture

must not be simply to convey information. The lecturer must suggest and require such preceding study on the part of his students that he may assume that they are acquainted with the main facts of the subject which the lecture treats of. For the purpose of this preliminary study he should furnish the student a detailed synopsis of the lecture. Reading should be suggested and the lecturer should require that this reading should be done before the lecture and not after it. With this preparation the student is relieved of the necessity of taking notes and is able to profit to the utmost from the lecturer's power and inspiration. The lecturer, on the other hand, is relieved from the necessity and indeed from any reasonable excuse for dwelling upon the facts which form the basis of his lecture and so may devote his best skill and originality as a thinker and a speaker to vitalizing the student's comprehension of the subject, to guarding him from misconceptions, to increasing his interest in the subject, to stimulating his desire and ability to do better work as a result of the time which he has spent in the classroom. A skilful lecturer might even venture to "call the class into the chancel." It might more than compensate in profit to the class for the interruption in the flow of his eloquence if he should stop himself at convenient places and call upon members of the class to contribute the next sentence or paragraph or idea of the lecture. Thus he would increase the student's interest in the lecture by giving him a share in its development, would give him an additional stimulus to make adequate preparation, and would clarify his thought by requiring him to give expression to it.

It must be admitted that there has been a deplorable decline in our country in scholarship and enthusiasm for scholarship. Recently our scholarship has been publicly arraigned by one of our own citizens as inferior to that of Europe and the charge has not been refuted and can not be. It seems reasonable to attribute this decline in large measure to the failure of the present generation of college-bred adults to come into contact in college days with the contagious enthusiasm of real teachers. They have not imbibed respect for culture and the intellectual life. Hence the atmosphere surround-

ing their children is one of low ideals of education and its worth. The effects of this lowering of ideals are not confined to college or university but appear plainly in the secondary school as well, where teachers who themselves possess high reverence for scholarship have to struggle against a depressing weight of indifference. Of course, other causes have co-operated to create the present low ebb of scholarship, but the deadening character of much of the instruction in college and university is in part responsible. Hence, in the interest of scholarship and culture, it is to be regretted that the mechanical lecture method still prevails in spite of its manifest irrationality and in spite of its demonstrated failure. It has the strength of tradition to support it and therefore it dies hard.

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WOMAN SUFFRAGE IN THE UNITED STATES

[The *London Times* continues to give space to interesting discussions relating to the movement for woman suffrage in England. The following letter, written by Americans, which appeared in a recent issue of the *Times*, is reproduced here because of its interest to students in this country.—EDITOR.]

Will you allow space in your columns for the correction of certain misstatements by our countrywoman, Mrs. Julia Ward Howe, in her reply to Mrs. Humphry Ward, due doubtless to the ardor with which Mrs. Howe continues to sustain the woman suffrage cause? Mrs. Howe represents Mrs. Ward as saying that the movement in this country is "almost extinct." We do not find these words in her address, but the more exact statement that woman suffrage is "obviously declining." We agree with Mrs. Howe that "the movement in the second third of the last century was small and unpopular and the object of unlimited ridicule." We find from records of that time that, after the Civil War, the woman suffrage cause made progress and was espoused by many enthusiastic

persons who held radical theories of government and social life. Its successes were achieved between 1869 and 1896.

Wyoming adopted woman suffrage in 1869, but, as it was and is an immense grazing region with sparse population, only one person to the square mile, it received little consideration from the country. Colorado adopted it in 1893 at a time of intense depression, when the Populist party was in full control of the state. In Utah the granting of the ballot to women was brought about in 1896, chiefly by the Mormon Church, which thereby greatly strengthened its power. In Idaho it was granted the same year thru the same influence.

It was in 1895 that the remonstrants in the Eastern and Middle States, who were working quietly to counteract the movement for woman suffrage, decided that the time had come for active opposition. The women of Massachusetts and New York formed their state associations in 1895, and a third state association was soon afterward organized in Illinois.

Since 1896 no state has adopted full suffrage for women, altho petitions for it have been constantly presented and as constantly defeated at the rate of 155 defeats in ten years. Mrs. Humphry Ward needs no better foundation for her statement that the woman suffrage movement in the United States is "obviously declining, put down by the common sense of women themselves."

It is true, as Mrs. Howe says, that petitions are presented and leagues formed, by suffrage workers, who are aided by the memorial fund to Miss Anthony used by the National Woman Suffrage Association, amounting to \$60,000 to be expended during five years, or \$12,000 yearly. What does their non-success mean? Simply that the legislators who receive the petitions are not convinced that woman suffragists truly represent the convictions and wishes of American women.

Opposition to woman suffrage is conducted persistently by state associations and committees. The Middle West is largely influenced by the work of the Illinois State Association, with headquarters in Chicago. The New York State Association, with headquarters in New York City, has strong auxiliaries in

Brooklyn, Albany, and Buffalo. Massachusetts has an organization in 245 cities, towns and villages of the state, and a membership of 14,000. This state was the early battle ground of the woman suffragists, and from 1880 to 1895 the movement here gained great headway. The serious danger aroused opposition, and remonstrances followed all petitions presented by the suffragists. The result is that since 1895 increasingly active work of organized opposition has led to heavy majorities against woman suffrage in the Massachusetts Legislature.

The endorsement of woman suffrage by state officials in the four suffrage states has little weight in this country, as these officials are in part dependent for their positions on the suffrage of the very voters in question. The territory of Washington had an experience with woman suffrage, but when it became a state it rejected woman suffrage by an overwhelming majority.

The campaigns in Oregon are equally significant. A neighbor to the woman suffrage states, her people know well what the franchise for women means. The question of granting suffrage to women was voted on in Oregon in 1900, with the result of a majority against it of only 2,137. In 1906, when submitted again, the majority against it was 10,173. In 1908, when the people once more voted on the question, the majority against it rose to 21,812. In the campaign of 1906 alone, the Oregon women opposed to woman suffrage circulated over a million pieces of literature.

The associations of women opposed to woman suffrage comprise members from all classes and conditions of life—taxpaying and professional women, salaried and wage-earning women, home-loving women, married and single women. We are proud of the constituencies we represent and believe they are composed of as high-minded and intelligent women as the country possesses. With their support we continue our work with unabated zeal and confidence.

We extend our greeting across the sea to the brave English women who are working to uphold the established institutions of their country.

For the Executive Committee of the Massachusetts Association Opposed to the Further Extension of Suffrage to Women :—

MRS. G. HOWLAND SHAW, *President*.

MRS. CHARLES ELIOT GUILD, *Vice-President*.

For the Executive Committee of the New York State Association Opposed to Woman Suffrage :—

MRS. FRANCIS M. SCOTT, *President*.

MRS. ARTHUR M. DODGE, *1st Vice-President*.

THE SPINELESS PARENT

Evolution teaches us that the development of animal life began with an eddy or vortex in cosmical matter, and from this small beginning the various higher and more completely developed forms arose in the course of time and that man is the pinnacle in this hierarchy of evolutionary growth. Genus homo is a vertebrate, but paradoxical as it may seem we are today compelled to acknowledge that we have vertebrates without a vertebra and human beings without spines.

Our spineless parent is not a new form of physical growth, not an exception but a common everyday species. If this is not a sudden spasmodic change in man's make-up, then we should be able to see the workings of natural laws. Let us see what is the cause of this great change.

Liberty no longer stands for freedom of speech, life, liberty, and pursuit of happiness, but the "doing just as I want to" spirit of those who disregard the happiness of others, provided their own sweet end is attained. Our republican form of government, with its admirable qualities and its oft quoted three significant prepositions, "of," "for," and "by," has been too sweet a morsel for the palates of some and nausea, in the form of unlicensed and unbridled freedom, has taken the place of true liberty. This spirit could not, of course, be dominant among so many of our parents without permeating the very nature of our boys and girls. The result is that the same perverted idea of liberty has taken possession of many of our young people and that largely by virtue of parental example. Freedom, detrimental to a neighbor and destructive of the social and political standards of right and wrong, is not

liberty but license. Are we victorious in our fight for liberty, in turn to be conquered by the idea for which our fathers fought and bled? This same liberty that formed the cynosure of the days of '76 must remain unchanged and undefiled to be worthy the name, "Liberty." If this people should ever allow the "Golden Calf" of individual license to take the place of their father's Goddess of Liberty, then this cause for which they fought will in a new form conquer them. The signs of the time are many. Every milepost along the road of our national destiny brings us nearer the parting of the ways where we, as a people, must decide between the highway of civic rectitude and national character, or the way of national decay. The trail is now blazed for us and our children. There will be no excuse that as pioneers we wandered because of unknown directions.

But what of those to whom this article refers? Those who, forgetful of their duties to society and home—better home and society, for home must ever be first—are allowing themselves to be led by those who, strangers to life's experiences, think themselves qualified to guide. Such, however, is too often the case in this land of ours, and as I have said, the source of the trouble is the wrong interpretation of liberty by the parents and the almost intuitive belief of the child in the same. Why, today some of our boys and girls think themselves, and in fact are so considered by their parents, as men and women, before they have properly past the days of mud pies and Indian warwhoops. They think they must be treated as men and women before they have physically and mentally left childhood. Some parents may be blind to their responsibilities; others may have been hoodwinked along lines of least resistance, but there are some, sad to tell, who lack the moral stamina, or in other words the twenty-four bones that constitute a complete vertebra, to take a stand in matters that pertain to the welfare of their children and, thru their children, to the members of the next generation.

Civic responsibilities rest too lightly upon parental shoulders, and too seldom does the boy or girl learn from parental example how to be a true member of a democratic community.

A higher social intelligence will bring about a more nearly ideal social organization, but civic lethargy and social sleepiness will result in political inertia and later stagnation and decay. It is the thoughtless apathy of our higher classes and not the active anarchy of the lower that most endangers our future civic development. With the five windows of the parental soul befogged and bedimmed by a narrow, ill-defined perspective, how can the child, who gains his first ideas of social responsibilities from his parent, ever hope to have a proper attitude towards government and society. What we can not see with our own eyes we must gain by hearsay, and that which is gained in this way may be true but it is too often villainous. Retrogression is better than stagnation, for the one denotes an activity that the other lacks. With activity, even tho its results are negative, there is a life that sooner or later will correct itself by natural tendencies, but hopeless passivity carries with it an atrophied conception of the true meaning of life.

The duties of the parent are more than to furnish food and clothing for his offspring and to protect him from bodily harm until he reaches an age where he can care for himself. Within the scope of parental care lies the adequate preparation for that period of life when the child is no longer under the jurisdiction of father or mother. Is not this period of childhood all too short, and are not the children of today leaving parental influence too soon? This question can not be answered without careful consideration. Many today realize, as the Spartans of old, that the future welfare of the state and the race rests upon the proper training of the present generation, yet far too many exercise no more rigidity in their control than is possessed by the flipper of a seal or the tentacle of a giant squid. It is this species of inarticulate man that requires the serious attention of all interested in our racial progress.

There can be no better sign of increased social efficiency than the spirit of coöperation replacing the primitive ideals of competition. As time goes on there must be still greater coöperation among all the agencies that tend to human progress.

Today the church, school, and home form the grand triune force for racial betterment. Sooner or later the necessity for unity in our efforts will become apparent even to those who are sufferers from a myopic outlook and to whom present ease appeals more than future well-being. Under our present status of society we have many instances of children being sent to work in a factory at the age of fourteen, altho their earnings add but little to the family coffers. How many parents are willing to value their child's education at \$2.50 to \$3.00 per week! Our compulsory education laws are good as far as they go, but their age limit is too low. The state must exercise her authority where the parents fail. Fortunately we are a young nation and we must seemingly run thru our resources of iron, coal, and lumber with profligate carelessness with only here and there one wise enough to think of the future. Let us not, however, be profligate of the lives of our children, to whom our country must look for support in her commercial and political struggles with the mighty nations of the earth. When we have reached our majority as a people we will, I trust, more generally appreciate the advantages of a higher intellectual training and will recognize that the man with brains will be of most worth. The man can not be an intellectual power unless the youth receives the proper training. Sometimes it may be necessary for those with a better outlook upon the needs of the growing boy and girl to assume an authority in matters that pertain to later development and compel the youth, even against his will, to abide by his judgment. We must not expect too much from a people whose component elements are in such a state of continued change. Our ideals can not be engrafted artificially upon our immigrants with all the success of a natural graft. The greatest cause of criticism lies with our so-called "first families," for to these our adopted citizens look for guidance and example. We would be satisfied at the present time if those to whom the intellectual life of the child is intrusted would do all within their power to prolong the time during which a common school education might be obtained.

The moral man is an involved good animal, that best meets

the exigencies and requirements of the environment in which he is placed. Our critics may mention many cases where those physically incapacitated have lived good lives according to the ordinary standards of morality. True ethics, nevertheless, are to be judged by self-imposed denials, not those made necessary by a feeble constitution. Men, such as Scott, Pope, and Stevenson, may have been good as we judge them, but their morality could never reach the plane of high moral nature in a perfect physical man. The body must come first, the mind next, and if these be rightly developed the resultant will be a moral man. Aside from what is considered their moral significance, many social pleasures and youthful habits serve as deterrents to proper physical growth and bodily vigor. According to our premises in regard to morality, it is necessary that the parent instil right ideas of proper living in the minds of the boys and girls. With these as a background the composite of mind and body will form character—not in all cases good—for in any form of growth there may be a reversion of characteristics, but the main lines of growth will be towards betterment.

The day will come, let us hope, when a Burbank will engraft into the dorsal aspect of some of our spineless parents such a vertebra as in length and rigidity will compare favorably with the spines of those parents who did not "spare the rod and spoil the child."

F. E. EMMONS

OLEAN, N. Y.

X

REVIEWS

Ethics—By JOHN DEWEY and JAMES H. TUFTS. New York: Henry Holt & Co., 1908. 618 p. \$2.00.

This book by Professors Dewey and Tufts¹ is pedagogically admirable; for it will help to solve two of the most difficult problems encountered by every teacher of philosophy and, in particular, of ethics. Our undergraduate students do not come to us philosophers. We have to make them such. To do so requires not merely that we should impart to them a certain amount of standard information, but also, necessarily, that we should reveal to them an entirely new field of problems as problems and should make these problems their problems. Of course this has to be done sometime in teaching every subject; but no other subject requires in this respect so much maturity of mind, so wide an acquaintance with other fields of knowledge, and so much capacity to become interested in abstract problems.

To create this living interest in metaphysics and in ethics and to make it a permanent interest, two things are practically essential: first, the problems must arise out of information the student already possesses or may easily be made to acquire, and, second, the problems and their solution must be made to play a part in the student's own life; in short, must become for him an applied science. No science, not even philosophy, was forced originally upon man's attention prematurely and against his will; for the new problem had to arise always out of the old problem and the new interest had to satisfy some new mental need or be lost immediately. Such surely was the historical origin of ethics and of the ethical interest, and such should be their origin in the life of our students.

¹ The preface informs us that Part One and Part Three (excepting the first two chapters) were written by Professor Tufts and Part Two and the beginning of Part Three by Professor Dewey.

The authors have met this first requirement by devoting the first part of their book, 198 pages, to the study of the beginnings and growth of morality in the history of man. The student is made acquainted with early group life and with group morality and is shown how custom led to conscience and group morality to personal morality. Next, two chapters give a brief but excellent account of the moral development among those two peoples, the Hebrews and the Greeks, who preëminently created for themselves and became interested in a personal morality and its problems, and from whom we inherited an ethical theory. Finally, the student is introduced to the moral situation in our modern democratic countries and to its origin and development. Thus he is made ready to enter upon a study of the theory of the moral life, feeling that the problem arises out of his own present life and out of his social and spiritual environment.

Part Two, 225 pages, gives the theory of the moral life, the strictly philosophical discipline. Here neither is the student forgotten nor is thoroughness sacrificed. On the contrary, we have a fresh and psychologically sound account of the moral situation and of the factors involved in moral adjustment, and we have also a careful analysis and solution of the problems of reflective morality. In all of this the reader is made acquainted with the great moralists and their doctrines and ought to feel that tradition has been respectfully and impartially studied and to some extent outgrown. The problems and their solutions are clear cut and definite, and yet partisanship has been admirably avoided. The doctrine is utilitarian, but it is a utilitarianism that has outgrown Mill and Sidgwick chiefly because its psychology of the moral life has outgrown that of earlier decades. In the words of the preface: "After the discussion of Kant and Mill, Sidgwick and Green, Martineau and Spencer, it is possible to affirm that there is a place in the moral life for reason and a place for happiness,—a place for duty and a place for valuation. Theories are treated not as incompatible rival systems which must be accepted or rejected *en bloc*, but as more or less adequate methods of sur-

veying the problems of conduct. This mode of approach facilitates the scientific estimation and determination of the part played by various factors in the complexity of moral life. The student is placed in a position to judge the problems of conduct for himself. This emancipation and enlightenment of individual judgment is the chief aim of the theoretical portion."

Part Three, 180 pages, fulfils the second requirement; for here the student sees the theory of the moral life applied to our present world of action. The subjects treated are "Social organization and the individual," "Civil society and the political state," "The ethics of the economic life," "Unsettled problems in the economic order," "The family."

It would have been easy in this part to wander away from the truly ethical problem into those of social and economic science proper; but the study of the moral situation and the application of the moral theory nowhere give place to other matters, as they do for example in Paulsen's *System of ethics*. The keynote is the moral need for increased socialization and an enlightened feeling of responsibility. On the whole we are reminded much of President Hadley's *Freedom and responsibility*. We are outgrowing and must outgrow the extreme individualism of the middle of the Nineteenth Century; and, in so doing, not only may we be changing our economical and social theory but we are undergoing ethical readjustment. In short, this part shows "how social institutions and tendencies supply value to the activities of individuals, impose the conditions of the formation and exercise of their desires and aims; and, especially, how they create the peculiarly urgent problems of contemporary moral life."

Thus thruout the book a twofold movement in the history of morals is emphasized. On the one side there is "the constantly increasing stress on *individual* intelligence and affection, the transformation of customary into reflective morals," and, on the other side, "the constantly growing emphasis upon the *social* nature of the objects and ends to which personal preferences are to be devoted." In conclusion, we would state

our conviction that this book promises to be the foremost textbook of ethics for the next decade.

WALTER T. MARVIN

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L'Art de la prose—Par GUSTAVE LANSON. Librairie des Annales Politiques et Littéraires. Paris, 1909. 303 p. 3 fr. 50.

M. Gustave Lanson's *Art de la prose*, the latest work of this well-known French rhetorician and historian of literature, is not a textbook in aim or method. It will be of great value, however, to teachers of French or others who wish to study the development of French prose and the changes in the fashions of writing which have taken place from Rabelais to the present time; and it should be a stimulus to all who are interested in the art of prose composition. Criticism of style in English is too often either profusely and vaguely platitudinous or unprofitably mechanical. Here is a criticism which, as we should expect from its author, is both sane and practical. It is stimulating because it shows the value of the study of style in the narrower sense, independent so far as possible from the matters of personality and content with which it is often entangled; because it presents standards which in themselves are almost an explanation of the admitted superiority of the average French prose over what corresponds to it in English; and because it gives a good working definition and delimitation of artistic prose.

The confusion which frequently appears in discussions of style arises partly from the fact that a distinction is seldom drawn between prose that is artistic and prose that, properly enough, is not, and that merely serves its purpose of communicating thought; between—to use crude but sufficiently clear words—*good* prose and *beautiful*. The test of the former is clearness,—it is enough that it shall convey the thought or image with the least possible friction; the test of the latter is that it shall have, in addition to its adequacy as a medium of communication, a beauty of its own, arising it may be out of its appropriateness to the idea, its melody, its power not only to express the idea but to illumine and enrich it. The dis-

inction is more easily illustrated than exprest; we all know, at least, that a masterpiece will lose its beauty in even the clearest paraphrase. Unfortunately, English writers often forget this distinction, or fail to see that artistic prose is only an out-flowering of prose that serves its purpose. They aim at a beautiful style before they have mastered a good one. They are more interested in exploiting their personalities than in conveying their thoughts. With the egotism and lack of the social sense which, as Professor Brander Matthews has recently pointed out,¹ makes them less successful as prose-writers than as poets, they forget their readers and write for themselves, instead of reversing the process.

Even in our schools, our teachers often forget—one wonders how they can—that they are not training young artists, and the result is that we have freshmen who will write finely before they can write correctly and clearly. "Let us admire artistic prose," says M. Lanson, "and never attempt it. I speak for good people, like myself, who have no reason to suppose themselves gifted, or called upon to do anything of the sort. Teachers, critics, orators, statesmen, we can all say what we have to say completely, simply, and exactly. And let us be satisfied with that." In school or college, beautiful prose need not be taught; good prose is taught only too seldom.

Valuable as the book is for its contents and point of view, and full of the ripe and warm scholarship of the author, it is, as the introductory note freely confesses, not a rigorous scientific study, but an exploration into a field that should be covered again more thoroly. It is to be hoped that M. Lanson, as he intimates, will find opportunity for this larger work. It is to be hoped also that we shall some day have a book that will do for English prose what has now been done for French. The formation and growth of modern English have already been treated in several excellent histories of the English language, notably those of Professors Emerson, of Cornell, and Lounsbury, of Yale. The development of English prose is also illustrated in such compilations as Craik's *English*

¹ "French poetry for English readers." *The Forum*, February, 1909.

prose, the little book of selections in *The Camelot Series*, edited by Mr. Arthur Galton, and Professor Saintsbury's *Specimens of English prose style*, with its brief but noteworthy introduction. Minto's *Manual of English prose literature*, tho full of valuable material, is unsatisfactory in method and especially in its failure to consider the individual in connection with his contemporaries. None of these books is a history of prose style. The study, therefore, of such matters as the influence of Euphuism on the prose of the Age of Elizabeth, the sudden simplification and ordering of syntax in the seventeenth century, the influence of classicism in the eighteenth century, and of the multitude of forces that have exerted themselves in the nineteenth, the correspondence in every period between taste in prose style and taste in other phases of literature and in other arts—the study of these tendencies, as illustrated and modified by individual temperament and genius, is a task awaiting the scholar or scholars capable of carrying it out.

ALLAN WESTCOTT

COLUMBIA UNIVERSITY

The economic history of the United States—By ERNEST LUDLOW BOGART.
New York: Longmans, Green & Co., 1908. 15+522 p. \$1.75 net.

Professor Bogart's volume is a veritable German *Leitfaden*, systematic, solid, and well-equipped with illustrations, maps, topical suggestions, and bibliographical apparatus. There is no doubt that the teacher will find it a thoroly workable classroom book. It falls into six parts: an introduction on the land and its resources and the epoch of colonization; colonial development; the struggle for commercial and economic independence from 1763 to 1808; the industrial revolution and the westward movement from 1808 to 1860; and economic integration and industrial organization from 1860 to 1906. Emphasis is laid on the steady expansion of the technical processes in industry, the occupation of western lands, and the development of the mechanical aspects of agriculture. In other words, Professor Bogart is interested in the physical operations of industrial evolution rather than the social rela-

tionships involved. Accordingly there is not much room for controversy, but when many-sided questions arise they are met in a fashion that is studiously fair. This non-committal spirit sometimes leads our author into making uninformative generalizations, as for example on p. 462, where he says that the surest safeguard against the dangers of concentrating wealth "lies in keeping the door of opportunity open to all alike and providing for general education and the prohibition of special privileges." Individualists and socialists could agree on this principle, but certainly it does not help to clarify any concrete economic questions.

Professor Bogart's emphasis on the mechanics of industry has resulted in a somewhat meager treatment of the problem of government intervention. State and federal regulation of railways and trusts is disposed of in less than half a dozen pages: foreign commerce and the development of our consular system are lightly touched; the Departments of Agriculture and of Commerce and Labor are only casually mentioned; and the account of the Interstate Commerce Commission is not as clear and full as the merits of the subject warrant and the impression is left that the Commission consists of only five members (p. 327). The labor problem is discussed fairly but its legal aspects are not described in a satisfactory manner.

CHARLES A. BEARD

COLUMBIA UNIVERSITY

Impressions of American education in 1908—By SARAH A. BURSTALL.
London: Longmans, Green & Co., 1909. 330 p. 4s. 6d.

The literature on American education by foreign writers is very large and rapidly growing. While each one of the books of this class has some value or significance of its own, very few of the writers are prepared, either by previous training or by the character and extent of their American observations, to write really helpful books on American schools and colleges. Miss Burstall is a shining exception. She has written what we have no hesitation in calling much the best of recent books on the present educational situation in America. She visited and inspected schools widely, both west and east. A trained ob-

server and skilful teacher herself, she was keen to note the difference between educational programs and educational performances. In consequence, she has brought together a series of really valuable observations and critical interpretations of American educational activity of every sort and kind.

Moreover, Miss Burstall's observations are very specific. She knows not only in what city or school, but in what grade or classroom, she saw a piece of work that was strikingly good or that had some specific significance of its own. Carrying her English experiences in mind, she never insisted upon measuring the life and education of America by English standards, altho she uses the one freely to interpret the other. In short, Miss Burstall's book can be unreservedly commended not only to the intelligent foreigner who would read accurate and painstaking criticism of American education, but also to the reflective American who would like to know how what is being done here impresses the well trained professional observer from another land.

The Catholic School System in the United States—By Rev. J. A. BURNS, C.S.C., Ph.D. New York, Cincinnati, Chicago: Benziger Brothers, 1908. 415 p. \$1.25.

This volume has been written with the serious purpose of recording the history and development of the Catholic schools of America from the earliest Colonial times. Altho its several chapters were written and published at intervals in the Catholic University bulletins and other church journals, it presents as a whole a fairly unified and progressive history of the Catholic educational movement in America. The fact that the first five chapters were accepted by the Catholic University of America, in part requirement for the degree of Doctor of Philosophy, and that the book as a whole has the approval of the highest officials of the Church, gives it a place of importance and authority in the educational literature of its class.

It may be said that from beginning to end the author has confined himself pretty closely to a presentation of the historical side of the subject and has not undertaken to interpret the facts recorded in detail, or to discuss at length the real educational significance of Catholic schools as compared with

either public schools or other private institutions. The book is characterized by a high degree of fairness and candor. The author puts up no extended argument to show that the Catholic schools are as good or better educationally than others, and the highest claim made is that educationally the Catholic system is practically indistinguishable in its aim and method from the broad and bountiful curriculum of the State-endowed public schools. As might be expected, the entire emphasis is placed upon the necessity of dogmatic religious teaching. Three principles have been inflexibly observed:—First, will training; second, religious knowledge educative; and third, religious atmosphere. It is claimed that these principles have been recognized in religious schools of all denominations and that the Catholic Church, during its two hundred-and-fifty years of effort in this country, has never swerved from the pathway that they indicate. In explanation of the bearing of these principles it is urged that the Catholic method, which looks to Christ alone for the ideals of Christian virtue, is utterly opposed to the doctrine of Herbart as stated by De Garmo, "that school discipline and instruction, if illuminated by the fundamental moral idea, may be the adequate means of developing the moral character." The Catholic conception of religious education as here stated presupposes that the mind of the child finds in the doctrines of the Bible, as for instance that of the Incarnation, a form of nutriment which is essential to the expansion and strengthening of his moral nature, and that such instruction, systematically given during the age of childhood and adolescence, goes far to safeguard the adult man or woman. The Catholic Church therefore has been deliberate in its determination to put religious teaching first, and to regard the so-called secular studies of second importance. As the author puts it, "care has been taken to make the religious training as effective as possible while leaving the ordinary curriculum to shape itself after the pattern of other secular schools."

Much of what the author says about the third principle, namely, the value of religious atmosphere, would not seem out of place in almost any of the modern books on pedagogy,

for he says, "by the atmosphere of the school is meant the sum of all the educational influences of the schoolroom outside the formal instruction." The modern educator in the public schools would eschew the use of objects of piety, such as images and religious pictures, and would put more emphasis than does the author on the personality of the teacher, the use of the best literature which reflects Christian ideals, and the social experience of the school as a means of acquiring those virtues which sweeten and beautify the common life. The author has something to say about the methods of teaching religion, but the brevity with which he has treated this branch of the subject leaves something to be desired. He recognizes the difficulties and obstacles which have stood in the way of the Catholic scheme of religious instruction. He admits that on account of the necessity of keeping up with the public schools in the scope and breadth of their curriculum, religion has a much less place than formerly. Relatively more reliance is placed upon the religious atmosphere than upon instruction and drill. In some cases it would appear that the program of religion had been nearly crowded out. He says that in a majority of the schools the catechetical instruction of a century ago is still given. The author evidently deplors this fact for he adds "that it is hard, dry drill in abstract theological formulæ and little more. There is no appeal to the senses and little if any to the imagination, the heart, and the will." In still stronger language he proceeds to criticise the unpedagogical method of enforcing dogma which has been handed down from the Middle Ages. Persons of other faiths who have long looked with disfavor upon this sort of child-training, whether conducted under Catholic or Protestant auspices, will find some grains of comfort in the severe criticism which Dr. Burns gives it in his introductory chapter. One in reading between the lines can not help seeing a leaning of approval towards those methods of ethical teaching which appeal to the reason of the child and trust much to companionship, environment, and other natural influences for his moral development.

The history of the Catholic school system begins with New

Mexico when in 1629, four years before the establishment of the first school by the Dutch and six years before the opening of the Boston Latin School, the Franciscan monks began their missionary work. These efforts in New Mexico, Texas, and Florida, and those of the Jesuit schools in California, were characterized by the same self-sacrifice and heroism which possessed Catholic missionaries during the whole Colonial period. In 1680, during the time of the rebellion, all the schools, convents, and churches in New Mexico which had been built up with such painstaking care were destroyed. Most of the friars were massacred and ten years later not a vestige of their work remained.

The missions of California were remarkably successful and the tragic end which accompanied the throwing off of the Spanish yoke by Mexico, resulting in the secularization of the missions, adds brilliancy to a chapter of missionary and educational effort that has hardly been paralleled. The emphasis given to industrial and technical training in the Spanish missions and the extensive agricultural operations which were carried on by the Christianized Indians are worthy of study in their several educational, communistic, and economic aspects. The other Catholic schools which flourished before the American Revolution were the Jesuit schools of Maryland, and the Catholic Colonial schools of Pennsylvania. There can be no doubt that the Catholic Church rendered those middle colonies a great service religiously and educationally in the support of these schools.

In describing the history of Catholic education following the American Revolution the author proceeds from east to west until he has pictured the results in the Catholic parochial schools as we see them more or less broadly developed thruout the United States. This history is illuminated by the devotion and the constructive ability of such men as Bishop Fenwick and Bishop Hughes. The determined effort of the latter in the year 1840 to secure from the Legislature of New York a division of the public moneys marks a turning point in the Catholic school system. Whatever the merits of the case may have been or are today, the refusal of the board of aldermen

and the state legislature to appropriate public funds for schools managed by a religious denomination has been accepted as a ruling principle in the United States. This is not the place to discuss the merits of that controversy, but the author has told the story with a degree of dispassionateness and reserve that is most commendable and tends to add to the respect and appreciation with which one peruses the whole book.

The Catholic school system now comprizes one million pupils, over twenty thousand teachers, and over twenty millions of property, with an annual expenditure of fifteen millions of dollars. These figures are certainly impressive, and it is worth while to have this fair-minded and dignified record of the steps by which the results have been achieved. The question which will naturally arise in the minds of many, Is it desirable that such a separate, ecclesiastically managed chain of schools should exist in the United States? or that other question, How fully do these schools meet the reasonable demands made upon the citizenship of the Republic? or that still more pressing question, How valid are the claims for the particular kind of religious training afforded? are not pertinent here. They have been and will be many times discust and on both sides of each question there is opportunity for the abundant display of arrogance, ignorance, and conceit. If those who undertake to think about or argue these or related propositions, will bring to their work the candor, the apparent desire for truth, and the scholarly spirit shown by the author of this volume, the world will go on its way much more peacefully and happily.

SAMUEL T. DUTTON

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Professor Graves of the Ohio State University, in his *History of education before the Middle Ages*, has put together an amount of material which strikes the reader as either too great or too little. It is too little for a new scholarly interpretation of the period, and is too great to be of much practical use to the student of education in school and college. The book is well done, however, and shows abundant scholarship

in spite of the fact that it appears to fall between two stools. (New York: The Macmillan Co., 1909. 304 p. \$1.10.)

There are few better known schoolmen in New England than Dr. William A. Mowry. During the whole of a long life he has been in close association with the work of education, as student, as teacher, and as author. He has known the leaders of educational opinion and activity in New England for two generations. He has himself made no mean contribution to educational progress. In his *Recollections of a New England educator*, Dr. Mowry tells in a vivid and interesting fashion the significance of his life and recounts his reminiscences. His book is admirable reading and will be a valuable addition to the literature of American education. (New York: Silver, Burdett & Co., 1908. 292 p. \$1.50.)

A typical normal school book of good arrangement and containing much sound practical sense is *Modern methods for teachers*, by Charles C. Boyer of the State Normal School, at Kutztown, Pa. (Philadelphia: H. B. Lippincott Co., 1908. 345 p.)

An admirably clear and well-made translation of *Cæsar's commentaries on the Gallic war* has been made by T. Rice Holmes of London. Mr. Holmes has done his work with keen sympathy as well as with insight and knowledge. No translation of Cæsar that we remember is more accurate or more readable. (New York: The Macmillan Co., 1908. 296 p. \$1.40.)

The well-known and deservedly popular treasurer of the National Education Association, Mr. Arthur H. Chamberlain, has made in his *Standards of education* a useful and stimulating book. Mr. Chamberlain has combined wide reading with his unusually valuable practical experience, and his book bears the mark of both. It may be used in a normal school or as material for study and discussion at teachers' meetings and associations. (New York: American Book Company, 1908. 265 p. \$1.00.)

XI

NOTES AND NEWS

College Entrance Requirements in English

The Conference on Uniform Entrance Requirements in English met on February 22, 1909, at Teachers College, Columbia University, for the purpose of preparing a revised statement of the uniform requirement which it recommends to the various bodies which it represents. A special committee of the Conference had been studying carefully for some months the various questions involved, and had been in communication with many associations, teachers, headmasters, and professors.

The Conference adopted the following report, to go into effect in 1912:

“Preparation in English has two main objects: (1) command of correct and clear English, spoken and written; (2) ability to read with accuracy, intelligence, and appreciation.

English grammar and composition—The first object requires instruction in grammar and composition. English grammar should ordinarily be reviewed in the secondary school; and correct spelling and grammatical accuracy should be rigorously exacted in connection with all written work during the four years. The principles of English composition governing punctuation, the use of words, paragraphs, and the different kinds of whole composition, including letter-writing, should be thoroly mastered, and practise in composition, oral as well as written, should extend thruout the secondary school period. Written exercises may well comprize narration, description, and easy exposition and argument based upon simple outlines. It is advisable that subjects for this work be taken from the student's personal experience, general knowledge, and studies other than English, as well as from his reading in literature. Finally, special instruction in language and compositon should be accompanied by concerted effort of teachers in all branches to cultivate in the student the habit of using good English in his recitations and various exercises, whether oral or written.

Literature—The second object is sought by means of two lists of books, headed respectively *reading* and *study*, from which may be framed a progressive course in literature covering four years. In connection with both lists, the student should be trained in reading aloud and be encouraged to commit to memory some of the more notable passages both in verse and in prose. As an aid to literary appreciation, he is further advised to

acquaint himself with the most important facts in the lives of the authors whose works he reads and with their place in literary history.

a. *Reading*—The aim of this course is to foster in the student the habit of intelligent reading and to develop a taste for good literature, by giving him a first-hand knowledge of some of its best specimens. He should read the books carefully, but his attention should not be so fixt upon details that he fails to appreciate the main purpose and charm of what he reads.

With a view to large freedom of choice, the books provided for reading are arranged in the following groups, from which at least ten units¹ are to be selected, two from each group:

I. The *Old testament* comprizing at least the chief narrative episodes in *Genesis*, *Exodus*, *Joshua*, *Judges*, *Samuel*, *Kings*, and *Daniel*, together with the books of *Ruth* and *Esther*; the *Iliad*, with the omission, if desired, of Books XI, XIII, XIV, XV, XVII, XXI; the *Odyssey*, with the omission, if desired, of Books I, II, III, IV, V, XV, XVI, XVII; Vergil's *Æneid*. The *Iliad*, *Odessey* and *Æneid* should be read in English translations of recognized literary excellence.

For any unit of this group a unit from any other group may be substituted.

II. Shakespeare's *Merchant of Venice*; *Midsummer night's dream*; *As you like it*; *Twelfth night*; *Henry the fifth*; *Julius Cæsar*.

III. Defoe's *Robinson Crusoe*, Part I; Goldsmith's *Vicar of Wakefield*; either Scott's *Ivanhoe* or Scott's *Quentin Durward*; Hawthorne's *The house of seven gables*; either Dickens's *David Copperfield* or Dickens's *Tale of two cities*; Thackeray's *Henry Esmond*; Mrs. Gaskell's *Cranford*; George Eliot's *Silas Marner*; Stevenson's *Treasure island*.

IV. Bunyan's *Pilgrim's progress*, Part I; the *Sir Roger de Coverley papers* in the *Spectator*; Franklin's *Autobiography* (condensed); Irving's *Sketch book*; Macaulay's *Essays on Lord Clive and Warren Hastings*; Thackeray's *English humourists*; selections from Lincoln, including at least the two *Inaugurals*, the *Speeches in Independence Hall* and at *Gettysburg*, the *Last public address* and *Letter to Horace Greeley* along with a brief memoir or estimate; Parkman's *Oregon trail*; either Thoreau's *Walden* or selections from Huxley's *Lay Sermons* (to be announced); Stevenson's *Inland voyage* and *Travels with a donkey*.

V. Palgrave's *Golden treasury* (First Series), Books II and III, with especial attention to Dryden, Collins, Gray, Cowper, and Burns; Gray's *Elegy in a country churchyard* and Goldsmith's *Deserted village*; Coleridge's *Ancient mariner* and Lowell's *Vision of Sir Launfal*; Scott's *Lady of the lake*; Byron's *Childe Harold* Canto IV, and *Prisoner of Chillon*; Palgrave's *Golden treasury* (First Series), Book IV, with especial attention to Wordsworth, Keats, and Shelley; Poe's *Raven*, Longfellow's *Courtship of Miles Standish* and Whittier's *Snow bound*; Macaulay's *Lays of ancient Rome* and Arnold's *Sohrab and Rustum*; Tennyson's *Gareth and Lynette*, *Lancelot and Elaine*, and *The passing of Arthur*; Browning's *Cavalier tunes*, *The lost leader*, *How they brought the good news from Ghent to Aix*, *Home thoughts from abroad*, *Home thoughts from the sea*, *Incident of the French camp*, *Hervé Riel*, *Pheidippides*, *My last duchess*, *Up at a villa—Down in the city*.

¹ Each unit is set off by semicolons.

b. *Study*. This part of the requirement is intended as a natural and logical continuation of the student's earlier reading, with greater stress laid upon form and style, the exact meaning of words and phrases, and the understanding of allusions. For this close reading are provided a play, a group of poems, an oration, and an essay, as follows:

Shakespeare's *Macbeth*; Milton's *L'allegro, Il penseroso*, and *Comus*; either Burke's *Speech on conciliation with America* or both Washington's *Farewell address* and Webster's *First Bunker Hill oration*; either Macaulay's *Life of Johnson* or Carlyle's *Essay on Burns*.

Examination—However accurate in subject-matter, no paper will be considered satisfactory if seriously defective in punctuation, spelling, or other essentials of good usage.

The examination will be divided into two parts, one of which may be taken as a preliminary, and the other as a final.

The first part of the examination will be upon ten units chosen, in accordance with the plan described earlier, from the lists headed *reading*; and it may include also questions upon grammar and the simpler principles of rhetoric, and a short composition upon some topic drawn from the student's general knowledge or experience. In grammar and rhetoric, the candidate may be asked specific questions upon the practical essentials of these studies, such as the relation of the various parts of a sentence to one another, the construction of individual words in a sentence of reasonable difficulty, and those good usages of modern English which one should know in distinction from current errors. On the books prescribed for reading, the form of the examination will usually be the writing of short paragraphs on several topics which the candidate may choose out of a considerable number. These topics will involve such knowledge and appreciation of plot, character-development, and other qualities of style and treatment as may be fairly expected of boys and girls.

The second part of the examination will include composition and those books comprized in the list headed *study*. The test in composition will consist of one or more essays, developing a theme thru several paragraphs; the subjects will be drawn from the books prescribed for *study*, from the candidate's other studies, and from his personal knowledge and experiences quite apart from reading. For this purpose the examiner will provide several subjects, perhaps five or six, from which the candidate may make his own selections. The test on the books prescribed for study will consist of questions upon their content, form, and structure, and upon the meaning of such words, phrases, and allusions as may be necessary to an understanding of the works and an appreciation of their salient qualities of style. General questions may also be asked concerning the lives of the authors, their other works, and the periods of literary history to which they belong."

The changes of importance in the revision made by the Conference are the following:

1. The study of English grammar and rhetoric is further emphasized, as is also the need of securing good English in all the student's exercises and recitations.

2. A group of translations of the ancient classics—the *Bible*, the *Iliad*, the *Odyssey*, and the *Æneid*—is added to the books prescribed for reading.

3. The division of the examination into preliminary and final is retained and emphasized. The main elements of the preliminary examination reappear in the final examination.

4. Most important of all, the student's skill in composition and his knowledge and appreciation of literature are, to a large extent, to be tested separately. The topics for composition, whether in the preliminary or the final examination, are no longer to be chosen entirely from the prescribed books. This last change is welcome and thrice-prayed for, but it must not be forgotten that the Conference's first requirement of fifteen years ago, whereby the study of composition and that of literature were closely bound together, has had a far-reaching influence in encouraging the reading of the English classics in the secondary schools, and that it is only because this practise is thoroly well established that a modification of the requirement is now wise.

The Conference has now established itself definitely as a permanent advisory body, and has adopted a constitution by which each of the following bodies is entitled to send delegates: the New England Association of Colleges and Preparatory Schools, the similar Associations of the Middle States and Maryland, of the North Central States, and of the Southern States, the Conference of the New England Colleges on Entrance Requirements in English, and the College Entrance Examination Board. Additions to membership are also provided for. The present officers are, Professor F. H. Stoddard, New York University, *Chairman*; Professor C. T. Winchester, Wesleyan University, *Vice-chairman*; Principal Wilson Farrand, Newark Academy, *Secretary-Treasurer*. These officers, together with Professor F. N. Scott, University of Michigan, and Professor W. L. Cross, Yale University, constitute the Executive Committee.

**Appropriations
for the Bureau of
Education**

It is officially announced that the estimates of appropriations for the United States Bureau of Education for the fiscal year ending June 30, 1910, as transmitted to Congress, included under the general head of salaries estimates for additional employees, as follows: Expert in higher education, \$4,000; expert in industrial education, \$3,000; expert in the welfare of children, \$3,000; editor, \$2,000; additional clerks, \$12,100. Of the new employees requested, Congress made provision for an editor at \$2,000; one clerk at \$1,200; and one clerk at \$1,000. The salary of the Commissioner of Education was fortunately increased from \$4,500 to \$5,000, making a total increase in the appropriations for the general work of the Bureau of \$4,700 over the appropriations for the current fiscal year. The requests for a lump sum appropriation of \$40,000 for educational investigations; for an increase of \$1,500 in the appropriation for the library; for an increase of \$8,000 in the fund for collecting statistics; and, for an appropriation of \$39,000 for rent, metal shelving, additional furniture, and removal of the Bureau to new quarters, did not receive the favorable consideration of Congress.

The appropriation for the education of the natives of Alaska remains the same as for the present year, \$200,000. The appropriation for reindeer in Alaska was reduced, on the recommendation of the Commissioner of Education, from \$15,000 to \$12,000. Provision was made by Congress for the designation of employees of the Alaska school service as special peace officers to assist in the enforcement of law in Alaska. It is expected that this legislation will be of great value in promoting the general welfare of the Alaskan natives.

**University Edu-
cation in London**

The King has been pleased to appoint a Royal Commission on the subject of University Education in London.

The terms of the reference are:

To inquire into the working of the present organization of the University of London, and into other facilities for advanced

education (general, professional, and technical) existing in London for persons of either sex above secondary school age; to consider what provision should exist in the Metropolis for university teaching and research; to make recommendations as to the relations which should in consequence subsist between the University of London, its incorporated colleges, the Imperial College of Science and Technology, the other schools of the University, and the various public institutions and bodies concerned; and further to recommend as to any changes of constitution and organization which appear desirable. In considering these matters, regard should also be had to the facilities for education and research which the Metropolis should afford for specialist and advanced students in connection with the provision existing in other parts of the United Kingdom and of his Majesty's Dominions beyond the Seas.

The Chairman of the Commission is the Right Hon. R. B. Haldane, K.C., M.P., and the members are:

The Right Hon. Viscount Milner, G.C.B., G.C.M.G.; The Right Hon. Sir Robert Romer, G.C.B.; Sir Robert L. Morant, K.C.B.; Mr. Laurence Currie, M.A.; Mr. W. S. M'Cormick, M.A., LL.D.; Mr. E. B. Sargant, M.A.; and Mrs. Creighton.

The Joint Secretaries to the Commission are Mr. J. Kemp and Mr. H. F. Heath.

This Royal Commission is regarded as very strongly constituted. Mr. Haldane, who is at present the Secretary of State for War, has long been a student of the problems of higher education, and has taken great interest in the development of advanced work in science and technology.

A correspondent in San José, California, invites us to publish a half dozen good reasons why a graduate of an accredited high school with a good four-year course should go on to a university. We presume what our correspondent wants is reasons why such a person should go on to a college.

Why the reasons should be extended to half a dozen it is difficult to see. One reason is sufficient, namely, that the newly developed powers of reflection and mental concentration which presumably have begun to manifest themselves during

the high school course shall be given an opportunity to grow and ripen in the still air of delightful studies, with a view to broadening his mind, to perfecting his nature, and to uplifting his aspirations toward those ideals which have conquered the loftiest place for themselves in the history of mankind.

During the recent meeting of the Department of Superintendence of the National Education Association in Chicago, one or two of the less reputable newspapers of that city printed the usual serial articles about the machinations of a mysterious ring, the evil doings of a book trust, and so on. If we might venture a suggestion, it is that those who take so much pains twice a year to see that this serial story is repeated should send on to the next place of meeting marked copies of the papers containing their last efforts. This would save them trouble and would also insure a substantial identity of statement as contained in the several instalments of the serial. We are pained to observe that this serial story, as at present administered, sometimes contradicts itself. This is too bad, and ought to be prevented.

EDUCATIONAL REVIEW

MAY, 1909

I

SCHOOL REPORTS AS THEY ARE: A REJOINDER

Socrates considered the Sophists undesirable citizens in that they always sought to make the worse cause appear the better. Is there not grave danger in these days that the fact-hunting reformer, as he runs amuck among the departments of the government of a great city, may make the better cause appear the worse? Is there not ground to fear, as he attempts to show all departments to be badly managed, all officers inefficient, and many of them dishonest, that the confidence of the people may be so shaken in the possibility of efficient government that two disastrous results will ensue, the first one, that our best men may be unwilling to take office, the second that citizens may seek to contract rather than to expand the activities of our city governments?

Deplorable as it would be for citizens to lose faith in the honesty and efficiency of the management of other city departments, it would be most disastrous should they lose their faith in those who administer our schools, and thus be led to curtail the work of the schools.

The attacks that are being made upon the administration of our schools today can only further the cause of those taxpayers who under the guise of economy seek to cut down to the lowest limits expenditures for education and especially those for teachers' salaries.

Those of us who have been trying for years to obtain for the teachers of New York City a living wage, and who have

finally convinced the Board of Education of the wisdom of securing this for its teachers, are most apprehensive of the unfortunate effects which may arise from the publication of an article in the February issue of this REVIEW which, under the guise of a study of school reports, is largely a malevolent criticism of the management of the public school system of New York City.

This article, by reason of the position the writer occupies as Secretary of the Bureau of Municipal Research, is sure, if unanswered, to exert a very unfortunate influence not only in New York City but elsewhere.

This article, written by Mr. Allen in collaboration with Dr. Elizabeth K. Adams of Smith College, seems to be based largely on an earlier article which constitutes Chapter VII of Snedden and Allen's *School reports and school efficiency* entitled "A practical study of one school report" (New York City).

Tho the article deals with the reports of some 62 different cities, the chief emphasis is laid on the reports of the City Superintendent of New York City. Of Dr. Maxwell's Eighth Annual Report for the year ending July 31, 1906, Mr. Allen in his earlier article thus wrote: "A word-to-word reading of this document of 479 pages shows that it deals with questions of tremendous moment not only to New York City but to the educational world. In fact, it is probable that no other single school report touches upon so many problems and so many aims of a public school system. Effective use is repeatedly made of tabular statements to disclose tendencies, to show increases and decreases, to advertise the needs of different districts and different schools for special facilities, to interpret the progress of certain lines of educational effort."

No one can read Mr. Allen's article in the February EDUCATIONAL REVIEW and accept his statements as facts and his conclusions as valid without believing that for some reason Mr. Allen has changed his opinion of the value of the reports of the City Superintendent. Indeed, one can hardly accept Mr. Allen's judgment of these reports as exprest in the last article and believe they are to any extent trustworthy as records

of facts and interpreters of experience, for in an opening paragraph he writes, "After living in New York thru five years when schools and public alike have suffered because school problems were discust on theoretical and personal grounds just as if New York were without experience, I have come to believe that there is probably no need today in the educational world so pressing as that for adequate recording and reporting of school experience."

The discovery of facts and the installation of systems of recording facts are the chief aims of the Bureau of Municipal Research. The want of facts and a bad system of recording facts are the chief charges brought against school reports in general and those of New York City in particular. A judgment that is the result of years of observation, of conversation with hundreds of teachers, principals, and superintendents, is not, in Mr. Allen's opinion, a fact to be considered in determining educational policy, if we judge him by his condemnation of the City Superintendent of New York for giving as the reason of the failure of certain pupils to complete the high school course, the result of his own experience and that of teachers, rather than tabulated figures.

Mr. Allen's conception of the value of facts is best shown by his table of facts reported by the superintendents of ten cities. Altogether they report 3,048 different facts. The total possibility of fact reporting by the ten cities was thus 30,480; the actual number reported was but 4,149; the ten superintendents failed in their duty of reporting facts to the extent of 27,423 facts. I quote exact figures. Of the total possible different facts, 3,048, the City Superintendent of New York reported 955, an efficiency of 31 per cent. The average of the whole group was but 13.5 per cent., so that the City Superintendent of New York was twice as efficient as the average of the group, but even he fell into the C class, if the completion of facts be the true test of the efficiency of a superintendent. May we not well question Mr. Allen's dictum that the greatest need in education is the reporting of such educational facts? Is not a greater need the presence in our educational system of men of large vision, of keen insight and sound judgment,

whose every utterance is a fact to be reckoned with and worthy to form the basis for a new movement and a resulting expenditure of funds?

Inasmuch as Mr. Allen lays so much emphasis on facts, and since he criticises school reports, and especially those of New York for the conspicuous absence of facts, it is but fair to Mr. Allen and to the various superintendents criticised, to take up the "facts" of his article and to test them to see if they really give us the truth, which is the aim of his Bureau.

The first facts cited are that the New York report has not an adequate index, that the title does not appear on the back, that the typography could be improved, that the statistical tables could be better arranged, and that some of the sentences are long. Here Mr. Allen scores. Had he gone no farther, he might have achieved a reputation for candor and truthfulness.

Such "facts" as the following, however, cited by the Secretary of the Bureau of Municipal Research, if allowed to stand unchallenged, would seriously lessen the possibilities for usefulness of the City Superintendent of New York and shake the confidence of the public in our whole system of education. "It would cost approximately \$25,000,000 to carry out the recommendations made by Superintendent Maxwell of New York City, beside a radical change in the responsibilities of the health and educational departments. How worth while, therefore, a support from facts that will enlist lay understanding, sympathy, and coöperation; how dangerous, also, recommendations not justified by experience."

It is stated as a "fact" that the carrying out of the recommendations would cost \$25,000,000. There is in addition a broad insinuation that these recommendations are not based on facts, not justified by experience. Presumably the recommendations referred to were those of the City Superintendent's Ninth Annual Report for the year ending July 31, 1907, the latest report published at the time of the writing of the article.

The complete recommendations of the City Superintendent for the year ending July 31, 1907, were as follows:

1. The consolidation of schools whenever possible.

2. An increase in the number of special physical training teachers from 31 to 46.

3. Increase in the number of special teachers of music and drawing.

4. No new building to be built in Manhattan until congestion in Brooklyn and Queens is removed.

5. Four large schools in Long Island City to be built to meet the growth of population due to the opening of the Williamsburg bridge and Pennsylvania Railroad tunnels.

6. New schoolhouses for the forty thousand children between the ages of six and eight not now in school according to the Police Census.

7. To make the Compulsory Education Law to apply to children between six and eight.

8. Recommends

(1) An addition to the Boys' High School.

(2) Completion of Erasmus Hall High School.

(3) Addition to the Girls' High School.

(4) New high school in crowded Ridgewood section.

(5) New high school in Bay Ridge section.

9. The high school departments of the Normal College and the City College to be placed under control of the Board of Education.

10. That high school buildings be kept open until five o'clock every afternoon and on Saturday mornings until noon for the assistance of pupils.

11. Summer sessions of high schools for deficient pupils.

12. Permanent tenure for Board of Examiners.

13. A stable income for the Special Fund.

14. Readjustment of teachers' salaries.

15. The foundation of a department of school hygiene.

16. Certain amendments to the compulsory education law.

17. Erection of one-story buildings for blind and crippled children, as in Chicago and London.

18. The formation of a committee to study trade schools.

19. Deficient teachers to be excused with pay for fifteen afternoons to take special work in training schools, as in Chicago.

These are the recommendations which Mr. Allen says will cost \$25,000,000 to carry into execution. He offers no figures in proof of this astounding statement. He evidently expects the reader to accept these figures on the authority of the Secretary of the Bureau of Municipal Research, an unofficial and irresponsible body, but criticises the responsible head of the great public school system for expecting people to adopt any one of his plans if he does not present statistical proofs for every statement he makes. "How worth while a support from facts!" Of these twenty recommendations Numbers 1, 4, 9, would actually save money. Numbers 10, 12, 13, 19 would entail no extra expense. Numbers 2, 3, 5, 6, 8 call for expenditures which arise from the ordinary growth of the system and are practically of a routine character. Number 7, the modification of the compulsory school law, entails no new kind of expenditure, but merely the resulting increase of the old. Number 11 would cost approximately \$50,000. Number 16 would simply add the cost of enforcing the law. Number 18 would cost less than \$1,000. There are left, therefore, of new projects costing money:

(1) The increase of certain teachers' salaries at a cost of \$3,300,000, a project which had been discust by the Board of Education for two years and in support of which Superintendent Maxwell gives facts and figures covering ten printed pages, of which more later.

(2) The plan for one-story buildings for blind and cripples based on the experience of Chicago and London;

(3) The formation of a department of hygiene and the transfer of medical inspection from the Department of Health to the Board of Education, a project discust in two annual reports and supported by facts and figures occupying ten pages of the report.

Where are Mr. Allen's facts to substantiate his \$25,000,000 estimate, and where the justification for his inference that the City Superintendent's recommendations were not based on facts of experience?

Mr. Allen further makes the charge in his article that the report of Superintendent Maxwell gives no facts to prove the

necessity of transferring medical inspection to the Board of Education, or for passing a law compelling parents to secure medical service for their children, yet on page 109 of the 1906 report, the statement is made that in one school out of 150 cases of adenoid growth in the throat the parents of over seventy of these afflicted children would do nothing to procure their relief, and later on physicians of the Board of Health who proposed to relieve the children were mobbed by these parents. On page 442 of the same report it is shown that during the year 1906 but 78,401 pupils out of a total register of 559,000 were examined by the physicians of the health departments; that not a single pupil in the high schools was examined, while in the report for 1907, page 141, it is stated that in only 248 schools were any inspections made and that but one-third of the pupils in these schools were examined. In addition to the ten pages contributed by Dr. Maxwell on this subject, Dr. Gulick in the report of the Director of Physical Training, Appendix J of the Report of the City Superintendent, offers some five pages of reasons, based on his own experience and that of his teachers, why a special department of hygiene should be established.

During an eleven years' experience in the high schools of this city, in three different high schools, the writer has known of but one occasion where a physician of the health department was in the building, and that was for the purpose of vaccination.

A recent report of the Bureau of Municipal Research supports the contention of Dr. Maxwell's report: "Examining the same children one inspector (of the Board of Health) found that thirteen children were suffering from pulmonary disease, another inspector found only two; one inspector found twenty-eight children suffering from malnutrition, another only ten."

The criticism is further made in the article that New York gives but part of her per capita cost of education. This is not a criticism but a quibble. The reason why the per capita cost is not mathematically accurate is that it does not pay to estimate and charge to the different activities the exact share

of running expenses that should fall to each activity, as the superintendent's salary, the janitor's salary, the cost of lighting and heating where the building is used jointly by day and evening schools, for recreation centers and for examinations, public lectures, etc. Such criticism is hardly worthy of a scientific observer who claims to be desirous of improving school reports.

On page 119 of this article we learn that "New York's Charter Revision Commission has not thought it strange or inefficient to have recommended changes in the school charter without reading school reports." The inference is that this is due to the futility of the report. The facts are that the Charter Revision Committee proposes to recommend sweeping changes in the educational features of the charter, not only without reading the report of the City Superintendent but also without attempting to get the point of view of the seventeen thousand teachers and supervisors concerned. Because of their belief in the general principle of local self-government, without regard to the merits of this particular case, in the face of the almost unanimous opposition of the teaching force of the city, they have recommended the abolition of the State protection of salaries, a system which, in the judgment of all competent observers, has given to New York City a class of teachers far superior to that which she had under the local control of salary system. And this vital change is being pushed thru by the Charter Revision Committee without a hearing, with little knowledge of the facts and with the evident approval of the writer of the article. A reading of the last report of the City Superintendent, in which this matter was fully discust, might have saved them from this unwise step.

In the same paragraph we are told "How reports, when used, may influence local policy is illustrated in New York whose fiscal officers have recently, *without discredit to themselves*, cut the educational budget from \$33,000,000 to \$27,500,000, because special reports to the budget committee showed "certain irregularities which will be discust later in this article.

The special reports referred to were probably those made by

the Bureau of Municipal Research which thus, thru its secretary, claims the credit for the \$5,500,000 reduction made "without discredit to the officials." Since the Bureau of Municipal Research claims the credit it must be held responsible for the great injury to the educational system wrought as a result of its activity. The article further states that "when given a chance at the taxpayers' hearing to defend their estimates, school officers were without data to justify their protests." It is hard to realize that the Secretary of the Bureau of Municipal Research does not know that this statement is not true. At the taxpayers' hearing no attack on the educational budget was made, hence there was no occasion to make any public defense. What are the facts? Of the \$5,500,000 asked for and not granted, \$3,300,000 was for a special increase of the salaries of certain large classes of teachers. For two years, this matter of the inadequate salaries paid to certain classes of teachers had engaged public attention, columns had been written about it in the newspapers, it had even occupied weeks of the time of the State Legislature, and the veto of the Governor alone had prevented a large increase for certain of these teachers. The City Superintendent had devoted twenty pages of his 1907 report to this subject. A special committee of the Board of Education had after long deliberations twice recommended these increases amounting to \$3,300,000 to the Board of Education and the Board of Education had in turn twice asked the Board of Estimate for the money. Every member of the Board of Estimate had received from the various associations of teachers interested complete statements of the reasons making necessary the increase asked for, and in addition to this in September of both years representatives of these associations had made representations in person to the members of the Board of Estimate, and the special committee of the Board of Education on the readjustment of teachers' salaries had consulted the members of the Board of Estimate.

It is generally conceded that had the panic of 1907 not come just when it did, the Board of Estimate would have granted the \$3,300,000 asked for and the teachers would now be en-

joying the increased salary. In October, 1908, the Board of Education a second time asked for \$3,300,000 for the increase of teachers' salaries, but the continuance of the bad times and the fear of too greatly increasing the tax rate caused the second refusal of the amount asked for. Tho the total budget was increased from \$143,000,000 to \$154,000,000, the teachers, as usual, were the ones to suffer the cut. Whether the refusal of these increases was a credit or discredit to the Board of Estimate is a matter of opinion, but the cutting out of this item was not due, as Mr. Allen states, to the failure of the Board of Education to present properly the reasons for the increase in its budget. The Auditor of the Board of Education had prepared a printed budget of 458 pages, showing how every dollar was to be spent.

The \$3,300,000 was applied for on the ground that with the present salaries enough capable teachers could not be obtained to carry on the work of the schools properly. As a consequence of the refusal of the Board of Estimate to grant this amount, there is today a scarcity of teachers and the pupils suffer thereby. The present appropriation is not large enough to enable the Board of Education to fill vacancies as they arise. The schools are forced, therefore, to rely on substitutes; for example, one-fifth of the teaching force of the De Witt Clinton High School is made up of substitutes; in an annex to another high school with ten teachers the only regular teacher is the teacher in charge, and this same scarcity prevails in nearly every other high school. Will Mr. Allen still claim for the Bureau of Municipal Research the credit for this condition?

We have given the real facts as to \$3,300,000 of the \$5,500,000 cut out of the budget of the Board of Education. What are the facts as to the remaining \$2,200,000 denied the Board of Education "without discredit to the Board of Estimate" as a result of the activities of this same Bureau? Of the \$5,500,000 applied for but not granted, \$4,490,218.79 was to be a portion of the general fund for the paying of teachers' salaries, and the remainder was a part of the special fund for other purposes than teachers' salaries. Inasmuch as Mr. Allen confines his attack to the general fund with which the City

Superintendent is more immediately concerned, hence possibly the reason for the attack, we shall take up the deficiency in the general fund.

Deducting \$3,273,163.52, the amount needed for salary increases, from the \$4,490,218.79 of the general fund, there remains \$1,217,055.27 cut off by the Board of Estimate "with out discredit to itself," therefore by reasonable inference unnecessarily applied for by the Board of Education.

The chief deductions were:

(1) \$168,340 to fill vacancies in the elementary schools.

On May 31, 1908, when estimates were made for the budget of 1908-9 there were vacancies in elementary schools calling for a salary fund of \$168,340 for the year. This item was asked for and not granted.

(2) \$385,210.49 needed for additional elementary teachers. The normal yearly increase in the necessary activities of the Board of Education, owing to the continuous increase in population, is about 5 per cent. This therefore naturally entails an approach to 5 per cent. increase in the amount required for the teachers' salaries, somewhat less than 5 per cent., since the new teachers will receive less than the average salary of those already in the system. Allowing the 5 per cent. increase in the fund for 1907-8 of \$15,629,168, we have \$781,458. The Board applied for \$762,460 and received but \$377,249.51, an amount less than was needed by \$385,210.49. Adding this to the amount needed to fill vacancies, we have \$553,550.49, which Mr. Allen probably regards as saved to the City of New York since the schools are running without the necessary increase in the number of teachers. This is the usual mistake of the man who is not familiar with the actual operation of schools. We save, he thinks, only when we obtain results with less expenditure. The cutting off of this \$553,550.49 from the salary fund of the elementary schools means (1) larger classes, 60 or more, and overcrowded and worn-out teachers; (2) the use of inexperienced substitutes instead of regular teachers. The pupils get poorer teaching in either case. Is this saving the city money?

(3) \$105,694 saved in the salaries of high school teachers.

The amount asked for the general fund for high schools was \$2,398,951. The Board of Estimate granted \$2,293,256.99, a deficiency of \$105,694. The amount asked for was based on the normal increase in registration which from 1906-7 to 1907-8 was from 22,931 to 25,264, or 10.2 per cent., whereas the increase in the registration of February, 1909, over February, 1908, is from 28,209 to 34,363, an increase of 22 per cent. The high schools are suffering from a double difficulty as the result of these reports to the Board of Estimate: First, the failure to raise salaries has cut off the supply of candidates for positions in the high schools; secondly, the scaling down of the estimate to the amount of \$105,000 has made it impossible to secure the additional teachers needed for the increased registration of pupils. The result is again, as in the elementary schools, too large classes, too many teaching periods, the use of untrained substitutes, sometimes no teacher for days at a time, with the resulting loss to the pupil. If the force of teachers in the De Witt Clinton High School be cut down one-half, we could still keep the school open, but we should not be teaching the boys.

Fourthly, \$149,000 decrease in the fund for special teachers. The Board of Education asked \$679,913 for teachers of special branches; they received \$530,915, a deficiency of \$149,000; another saving, but at whose expense?

At present there are but thirty-one teachers of physical training for the forty-six school districts,—that is one to 452 teachers. The Board asked for one to each district, 46 in all. Even then each special teacher of physical training would still be responsible for the physical training of 305 classes. The result of the failure to grant the additional appropriation is that the work is languishing and gymnasiums are not used as they should be. In like manner additional teachers of shop work and cooking who were asked for were cut off, and several shops and kitchens which were erected during the year are lying idle for want of teachers.

Additional special teachers in drawing are needed in Brooklyn and Queens, where the area of the districts is large and where there are many small schools lying far apart, and where

as a consequence a large part of the time of the teachers is spent in going from school to school. The cutting out of \$149,000 has made it impossible to remedy these conditions.

(5) An appropriation of \$4,920 was asked for a school for the blind; it was refused. The blind are as yet untaught. Is this a credit to the Board of Estimate?

(6) \$16,950 was asked for three day schools for truants, to be organized on the model of the disciplinary school in P. S. 120, which has proved so successful. The money was refused, and the chronic cases of truancy and incorrigible conduct are still wasting the time of the teachers, the principals, and the boys themselves in the elementary schools.

(7) The allowance for evening schools was decreased \$43,000. This means of course fewer schools this year.

(8) Lastly we come to the question of vacation schools, recreation centers, playgrounds, and baths. The Board of Education asked for \$441,752. It received \$175,000, which was \$40,000 less than the amount actually spent last year. The Committee of the Board of Education having charge of these activities thought it wise to treble its work and had planned with these additional funds, if granted, to open every playground in the afternoon and the shops and kitchens every afternoon and every Saturday morning. The additional amount asked was large, but the benefit to be gained was very great in keeping tens of thousands of children off the streets and engaged in healthful and profitable pursuits. If the city is too poor to do this, then the failure of the Board of Estimate to grant the funds asked was without discredit to them, but on no other supposition.

It has been shown how it was possible for the Board of Estimate to reduce the budget of the Board of Education by the sum of \$4,411,365, and what the consequences have been and are to be in work not done. Does the discredit lie with the body of trustees of the public good who saw the need and asked for the funds? Or with the body which refused the funds? Or with the body—the Bureau of Municipal Research—which, Mr. Allen insinuates, made the representations that led to the refusal?

Mr. Allen further attempts to discredit the Board of Education by charging:

(1) "That year after year the Board of Education in its estimates had been overstating by hundreds of thousands of dollars the amount needed for additional teachers."

An impartial investigation of the budgets laid before the Board of Estimate and Apportionment would show that this statement is untrue. The fact that all the money asked was not granted is no proof to the contrary. On the other hand, the fact that at no time since 1902 has the Board of Education been able, because of lack of funds, to fill vacancies in high schools, elementary schools, and kindergartens, as they arise—that the vacancies made and the new classes organized between December and September of each year are filled for the most part by substitutes until the first of October or November—and the further fact that the Board has in some thousands of cases been unable to divide classes of abnormally large register, while each year the appropriation is exhausted—are proof positive that the appropriations have been insufficient and that the demands of the Board of Education have not been exorbitant.

(2) "That funds had been diverted contrary to written and verbal pledges." In making this charge Mr. Allen does not state that the Board of Education of New York City is a corporate body of trustees; that it has no legal or moral right to bind itself as to the disposition of its general fund, nor has any other body the right to make such a demand upon it; that its one duty is to use the general fund intrusted to it for the best interests of the schools of New York City, meeting each need as it arises as best it may with the funds at its command. If therefore in its judgment it seems wise to transfer \$30,000 to the fund for vacation schools, it is not only its right but its duty so to do. It and it alone is responsible to the people for the conduct of the schools.

(3) "That of \$18,000 given for additional attendance officers, only \$600 was used for that purpose." This was simply an exercise of the Board's rightful discretion,—it lacked sufficient funds to pay the teachers' salaries. It was forced to take \$50,000 from the High School Bonus Fund and

the Training School Trust Fund. To further make up the deficiency still remaining, it availed itself of the \$17,400, inasmuch as the City Superintendent had nominated only five new truant officers late in the year, in view of the lack of funds for salaries of teachers already employed.

(4) "That \$7,000 given to increase particular clerical salaries had been distributed among a larger number late in the year so as to effect an annual salary increase of \$20,000." Mr. Allen in his investigations of the city departments must have discovered that every one of these salary increases, after being adopted by resolution of the Board of Education, had then to be approved later by the Civil Service Commission, the Controller, the Board of Aldermen, and the Board of Estimate before the increase could be added to the pay-roll, and that any evasion or subterfuge was impossible.

(5) "That money was asked for the rent of a building not used since 1907."

The amount involved was \$600 in a budget of \$33,000,000, and was due to a mistake of a clerk in adding to the list of leases in Richmond one that had expired. Is that a good reason for diminishing a budget by five and one-half millions?

(6) "That it was costing from three to five times as much per pupil or per room for repairs of furniture and pianos, as well as of buildings, in the Bronx and Queens as in Brooklyn and Manhattan." This difference in cost is simply an illustration of the importance of taking the right basis of comparison between schools and boroughs. The number of pupils or number of rooms is not the proper basis for repairs but the relative condition of the buildings in the various boroughs. In the Bronx, but more notably in Queens, there are a large number of small old buildings used for a scattered population. The pianos and furniture in these buildings are also old. This condition comes down from the days prior to the consolidation into Greater New York when the small towns and villages of Queens County did not provide so substantially for the schools as did the more densely populated cities of New York and Brooklyn. Naturally a high school in New York of fire-proof construction but three years old and registering 2,200 pupils,

needs a far less expenditure for repairs per capita than four high schools in Queens housed in old buildings originally used for grammar schools and which combined have the same registry as the one Manhattan school. If the Secretary of the Board of Municipal Research had been longer in New York and familiar with the condition of its schools, he would not make the mistake of indicting the Board of Education because of a different per capita cost of repairs in different boroughs.

So much may be said in answering the criticisms of the New York reports. We do not believe that Mr. Allen realized the impression that would be made by his article upon the readers of the EDUCATIONAL REVIEW. It is not thinkable that Mr. Allen deliberately misstated facts. The explanation probably lies in the temperament of Mr. Allen and the exigencies of his present position. The Bureau of Municipal Research has acquired on the one hand an over-developed critical faculty of a rather destructive kind, on the other it is the prophet of salvation thru fact seeking, fact collecting, and fact arranging. It is inclined to lay the emphasis on system rather than men, on bookkeeping rather than personality, and therefore Mr. Allen in the spirit of his institution has noted slight discrepancies, has enlarged upon them, has expected his own system of making reports to be followed, and hence has given us this most pessimistic article on school reports.

It is not thinkable that Mr. Allen's methods will ever be substituted for straightforward reports in New York or any other city. Were there any educational system whose policy should be determined by substituting mere figures for the wisdom of experience, by forming destructive inductions from isolated facts, and by accepting half truths, more mischievous than lies, for whole truths, in such a system Mr. William H. Allen's system of reporting would be highly appropriate.

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II

THE RENAISSANCE OF THE THREE R'S

The second paragraph of the Declaration of Principles and Aims by the National Education Association, which met at Cleveland in 1908, has aroused discussion not only among professional educators, but by many who have nothing directly to do with teaching. It reads as follows:

“ We recommend the subordination of highly diversified and overburdened courses of study in the grades to a thoro drill in essential subjects; and the sacrifice of quantity to an improvement in the quality of instruction. The complaints of business men that pupils from the schools are inaccurate in results and careless of details, is a criticism that should be removed. The principles of sound and accurate training are as fixt as natural laws and should be insistently followed. Ill-considered experiments and indiscriminate methodizing should be abandoned, and attention devoted to the persevering and continuous drill necessary for accurate and efficient training; and we hold that no course of study in any public school should be so advanced or so rigid as to prevent instruction to any student who may need it, in the essential and practical parts of the common English branches.”

The large concession which this declaration seems to make to the business-men critics of the public schools has caused widespread comment. It is worth while to inquire whether the facts justify such a concession, and to what degree the system of instruction at present in vogue in our schools ought to be altered in the direction indicated in the declaration. It certainly implies that courses of study in the elementary school have become objectionably overburdened; that drill in essential subjects has been neglected; that the pupils are not reasonably

accurate and careful; that the common English branches are being badly taught, while time is wasted on non-essentials; and that this state of affairs is generally prevalent in at least a large part of our schools. The resolution further specifies the business man's standard as the one which our grade work must satisfy; it is his criticism that must be removed.

Here we face the real contention,—that between education for culture, as represented in the “overburdening” studies, and education for commercial efficiency, as represented in the common English branches. The business man makes no demand for culture; he wants a mechanical efficiency in handling figures and language. Uniformity, accuracy, speed,—small things done just so and on time,—these are the ideals of the business man for the pupil whom he employs from the schools.

These were likewise the ideals in the common school of fifty years ago. In the good days when the Three R's were drilled in with the aid of the hickory stick, the curriculum held no cultural content. It is to remedy that deficiency that most of the studies have been added which are now accused of overburdening the curriculum. The old classical college training aimed to produce a gentleman, and was not concerned whether he could earn his bread. In proportion as colleges have tended to abandon the old classical régime, the elementary schools have given over a part of the emphasis on the practical, in favor of considerations of culture. The elementary course of study has been enriched with “humanities,” the purpose of which is to make the person entirely human, to awaken the soul, to make kinetic the ethical potencies, to stir appreciation of all beauty, to make the child into a man, a social member, a citizen. So is explained the presence of the interlopers, the “fads and frills.” Now we have come to a time of reaction against the cultural aim as one of prime importance in elementary instruction, and in favor of the reinstatement of practical things in first place; the business man's complaint is heeded by our National Education Association; the business man's standard is set up as the one which eighth grade pupils must reach; the Renaissance of the Three R's is upon us.

Underlying most of the current criticism of the present

teaching of the common branches is the assumption that these branches were, in a past golden age back toward which this renaissance harks, better taught than now. The good old days easily assume a halo. The business man who demands that the schools now shall teach what he thinks the log school taught him thirty or forty years ago, neglects the fact that he has acquired most of his Three R proficiency, and most of his carefulness and accuracy, since he left the log school; thirty years of training have done their work. The mass of evidence sustains the contention that the work in the common branches, study for study, is better done to-day than ever before. Our scientific study of education has yielded us something toward the teaching of the common branches no less than toward the teaching of the newer subjects. Those old "higher" arithmetics, which are still the mathematical bibles of many a log-school graduate, are absolutely surpassed by our modern books. There is not one of those "ill-considered experiments" which the resolution decries but has left a residue of new truth. Any general statement that the common branches have been crowded to the wall by the cultural innovations is not in accord with the facts. The total effect of the additions, the country over, has been mental stimulation, increased interest, longer remaining in school, better work in the Three R's.

Another consideration in connection with the current criticisms is that those who constitute the best product of the schools do not as a general thing enter the service of business men. The boy who doesn't get along in school, who shows no special aptitude or ability, who it seems can't do anything else, quits school and gets a job. The public schools ought not to be required to submit to the ordeal of being judged by an unfavorable part of their product; and this the more since they may not exercise any right of selection among those who knock at their doors, and comparatively little selection in the matter of those whom they promote from grade to grade. A West Point graduate is certain to be a man of a known high standard of efficiency, a certainty which is possible only because many of those who wish to enter are rejected, and many who do enter are eliminated before graduation. The public schools do not

and should not operate on this basis. Their prime function is to educate every person. Since they can not properly reject any, they can not justly be required to vouch for all.

So much by way of excuse and defense. But excuse and defense, while they may answer thoughtless or ignorant criticism, will not carry us far.

The business man, tho he is not competent to criticise the school system, unquestionably knows what he wants. Where and how shall we satisfy his demands? Shall we apply his measuring stick to the product of the elementary school, as the resolution advises? What legitimate claims have the cultural studies in the grades? These are truly important questions; but the resolution does not contain the key to the answers.

My thesis is that the business man's demand is for a certain technical or vocational skill,—in simple things to be sure, but yet a technical skill; that the grammar school pupil is too immature to develop such skill; that the grammar school period is not the time for completing technical work to meet business demands, even in the common branches; that the cultural influences that belong to the child at this age because he is ready to assimilate them, should not be cut off to make room for an excessive amount of drill; that it is not proper to distort the course of study because many pupils must drop out during the elementary school period; that the business man's demands can be met only by extending *into the secondary school* instruction in the technique of the common branches; that the secondary school is the earliest point at which any sort of vocational training can be brought to a finish.

The child in the upper grammar grades suffers from a maximum of adolescent limitation. His faculties are disorganized. We have been hearing much about adolescence, and much perhaps that is foolish. But strip it of all faddishness, and much that is important remains. We know that there is something the matter with the boy of fourteen; that something has happened to the well-balanced little man whom we saw at twelve; that the structure is being rebuilt, and tho business is being carried on during the process of alteration, the scaffolding is still up, dust and débris are scattered about and the

routine of things is materially interfered with. The accuracy and carefulness which the business man wants in the pupil, and which this resolution directs us to drill into him, are foreign to his capacity and can not be drilled into him. I do not want to be understood as opposing drill in these grades, or emphasis on careful ways of doing things, nor as standing for any flabby sentimentalism over the culture subjects. The adolescent should not be coddled; he should be made to work, as much as he can, and as carefully as he can. Nevertheless we are not to expect anything like complete results at this stage, anything that will satisfy the business man's standard.

The resolution assures us that "the principles of sound and accurate training are as fixt as natural law, and should be insistently followed." The implication is that all we have to do is to get over the foolishness of the fads and frills, put our boy thru the drill-mill, and there we are. The problem is not so simple. The principles of sound and accurate training lack a good deal of being as fixt as natural law; it is possible we may yet find out a good deal about the principles of sound and accurate training. And if those principles *were* as fixt as natural law, the peculiarities of adolescence are a *part* of natural law, and as such may not be overridden with impunity. I know that business men will not have much patience with dissertations on the phenomena of adolescence, but most of them recognize that they can not get steady work of a two-year-old colt. The upper grammar school pupil is full of colt clumsiness, puppy blunderings.

On the other hand, the early adolescent period is a time of peculiar susceptibility to the various cultural claims. Music and imaginative literature, history and the deeds of mighty men, demonstrate their potency for awakening selfhood at this plastic period, for stirring into life the esthetic and ethical being. The business man's aim for our pupil is a narrow one. He is not caring for culture, but *we* must care for it. It is still true that to make a gentleman we must teach some things that have no other value. And in the highest and best sense of that word, it is our business to make gentlemen. There is a

story in history of some soldiers who found no use for a cathedral except to stable their horses in. The drill work should not be allowed to usurp the room where holy things should be.

What, then, is the right criterion for the grammar school work? The common branches should be carefully taught. If they cover but a narrow area, they penetrate deep into common life. Thoro drill is good, but we should keep in mind the limitations of adolescent pupils, and not expect too much result from it. It will not produce neat little bookkeepers. Grade pupils should have plenty of drill, for instance, in arm-movement penmanship, but after it all we can expect of them only a fair and somewhat childish hand, not as yet very rapid or well-controlled,—not one that would suit the business man. In a word, we should build in the grades the best foundation in the common branches that we can, but should expect to put the vocational finish on the work in the secondary school.

So far as meeting the business man's demand is concerned, our present scheme of public school training is wrong end to. It is in the elementary school that the pupil studies the things that the business man wants. Then he either goes forth an immature adolescent trying to exhibit an impossible precision of mind; or he spends four years in the high school at work which has no direct bearing on the business man's needs. The present scheme fits the pupil directly for nothing except college. This lack of plan bears natural fruit in the aimlessness of many pupils, who drift along thru school under the influence of a sort of feeling on all sides that schooling is a pretty good thing, but with no definite idea of what specific thing they will use their training for. Compare them with German boys, who are dropt into this groove or that at nine or ten years old, and from then on journey toward a definite destination. The blunderbuss method will no longer do; we must take aim. The business man's complaint is simply one evidence of this fact.

We are entering on an era of vocational secondary schools. Heretofore we have assumed that a self-governing state must in self-preservation raise its members out of illiteracy; on this

assumption our free public schools are built. We are coming now to recognize that the same reason dictates that we do more than overcome mere illiteracy, that we must educate our people to be self-supporting economic factors. Compulsory education will be extended over the secondary school period, and among the vocational demands that will be supplied will be that of the business man. It is beside the question to object that all this will be difficult and expensive. The need exists, and ways will be found to meet it.

To recapitulate, then: the teaching of the Three R's has not deteriorated; complaints of inefficient teaching in the common branches are due rather to the natural limitations of adolescent pupils than to bad teaching; we can not expect to drill accuracy and carefulness in any final or effective way into grammar school pupils; in these grades the cultural subjects should be held of equal importance with the common branches; training to meet the business man's demands, as well as all other vocational demands, must be carried over into the secondary school; it is our duty not to compromise on any superficial remedy that would be worse than the malady.

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III

ARE WE EDUCATING THE RISING GENERATION? ¹

I am not one of those who seek a Golden Age in the past, and yet, when I compare the college education which I received over twenty years ago with that which I am assisting to give at the present time, I find that in at least one respect the older conditions were better than the present. The classes in which I was taught did not average more than twenty students to a class. The classes of today number fifty, a hundred, two hundred, even three hundred students. Is it possible to educate a mob of several hundred students in the same sense in which we can educate a group of twenty students? I believe not. There is an essential difference in the character and quality of the work that can be undertaken with small and with large classes. The drift of enormous numbers of students to our colleges has caused, in my opinion, a deterioration of the educational product which is in direct ratio to the increase in the number of students. The first result of the large class is the more or less complete suppression of the individual. We instructors must possess an unusually good memory if we are to recall the names and recognize the faces of one-half the students whom we are supposed to be educating.

The development of the human mind is promoted in one of three ways:—the gaining of information, which requires and cultivates a memory; the awakening of appreciation thru inspiration and imitation, which involves the arousal of emotion; and last, but certainly not the least important, is the training of the individual student to think, which requires the formation of habits of concentrated and sustained attention. I would not minimize the value of any one of these functions. I think, however, we are all agreed that the gaining of infor-

¹ Read before the Association of Colleges and Preparatory Schools in the Middle States and Maryland at Lancaster, Pa., November 28, 1908.

mation for its own sake is the least important method of training the mind. Nevertheless, I believe it is generally acknowledged that the secondary schools and colleges do this portion of their work best. Important as is the training of the memory, it is to the other two factors that I wish to direct your attention. A college education as an inspirational provocative of emotion comes in competition with the theater, the art gallery, the university extension lecture, the orator, good books, athletics, and many other social and intellectual stimuli. There is need in every institution for instructors with a sympathetic appreciation of art and nature, and a broad mental horizon covering many human interests, in order that they may arouse the students to enthusiasm and appreciative interest. But there is danger of dissipation when this kind of work begins to occupy the larger part of the student's time. It unfits him for the really serious interests of life. It fails to train his mind in the sense that it does not discipline his thought, that it does not teach him to think.

It is thru action that the mind finds expression. It is thru action that mind and body are trained to higher endeavor. The psychological significance of motor activity has led to an increasing emphasis upon manual work and gymnastics. Motor activity does more than train muscles; it cultivates habits of attention and emotional control, it develops moral character. Thinking is a form of action. To train the college student to think is not an easy matter. The human being, whether child, youth, or adult, resists and fatigues under unaccustomed exercise. The first skate or the first ride of the season always provokes a muscular fatigue which endures for several days. This appears to our senses as a fatigue of the muscles. As a matter of fact it is cerebral in origin; it is brain-tire. Thinking, especially along unwonted channels, also excites brain-tire. Every new process of thinking can be acquired only thru the overcoming of an apparent resistance of the brain. We see this even in work of simple detail; a difficult, but accustomed task we run off with ease; something that is unusual, if it be merely the adding of a column of figures, is accomplished only with internal resistance and a

rapidly ensuing fatigue. I have had teachers in my classes in psychology who could not be induced to write down on paper a single statement of fact concerning the very children about whom they gave me the most detailed and voluminous reports, admirably presented in oral form. Now, it is really no more difficult to write than it is to talk. It is simply a question of what is habitual. Thus, the student can think easily and to good purpose about getting his meals, the details of a football game, what he has seen at the theater, and the feminine society it has been his privilege to enjoy. All this puts no strain upon his brain. But to think out a problem in mathematics, to read an English play with understanding and appreciation, to orient himself in and work his way out of some economic problem, these are brain processes which every implication of the youthful organism seems to resist. We all know to what lengths the student will go, in an expenditure of time and trouble, to avoid thinking. It is important to stock the mind with ideas, but it is of immeasurably greater importance to teach the youth to use the ideas he may possess. We should strive to extract mental action from the youthful organism. It would be just as silly to give the student a didactic course on athletics in the hope of improving his muscles, as it is to stuff his mind with the subjects of the curriculum in the hope that by some alchemic process the brain will assimilate the material and transform it into expressive action.

Now it is my contention that you can teach students to think in groups of twenty, but you can not teach a class of fifty to think, and it is hopeless to arouse mobs of two or three hundred to anything more than the retention and emotional appreciation of the ideas you may happen to present.

A critical situation has thus arisen within the last twenty years thru the growth of our classes. We instructors are being asked to perform an impossible task. Various attempts have been made at a solution. To some extent, the laboratory has saved the situation. When this word calls up to our mind laboratories of physics, chemistry, biology, and psychology, let us not forget that the laboratory method may be and is employed also in the teaching of such subjects as history and

English. Indeed, it always existed and gave chief value to the classics and mathematics. These subjects still possess a great educational value, not because of any intrinsic worth, but because generations of schoolmasters have developed a method by which the student may be forced to think and work, and under our elective system we see the result. Wherever the student is free to choose between any form of laboratory work and the lecture course, he will inevitably choose the lecture. In my experience, and I have tried to develop both forms of college work, the student rejects the laboratory, not because it is more difficult, but simply and solely because the laboratory makes him work. It is precisely for this reason that the laboratory, as I have just said, helps in a measure to save the situation.

While the laboratory thus fosters and demands work on the part of the student as an individual, the laboratory also suffers from the present inrush of students. No sooner does an instructor build and equip a laboratory which is adequate for a certain number of students, than he is compelled to admit double the number provided for. The aim of the laboratory (and this in itself is not objectionable) is to handle as many students as possible with a minimum expenditure for instructors, and as a consequence automatic manuals are devised to compel the student to work for himself. But no manual, no matter how automatically it may perform its appointed task, will dispense entirely with the instructor, and laboratory work, like the lecture, deteriorates in quality in proportion to the number of students. As between the laboratory, which may and does teach the student to think, and the lecture, which may and does arouse the student to appreciative enthusiasm, I must ascribe to the laboratory the higher educational value; and I believe that teaching the student to think, whether in a laboratory or classroom, is more difficult than to put ideas before him in an entertaining and inspiring way. It is therefore safer to intrust to young instructors our larger classes, than to turn over to them, as we do at the present day, our laboratory and quiz work, leaving for the professor the relatively easy task of giving popular lectures. If the instructor has in mind the

development of the individual, he has before him an extremely difficult task. He must by cross-examination, called a quiz, first discover the student's intellectual, emotional, and moral characteristics, he must ascertain his interests and prejudices, and on the basis of this individualization he must lead him on, to higher and higher planes of individual endeavor. Thinking is only worth while when we try to do something that is just a little beyond our present powers. If it is within the sphere of easy endeavor, or if it be too much above us, it has little or no educational value. Hence the necessity for an inquiry into the individuality of the student. We make a pretense of treating him as an individual thru the system of free electives. Desirable as the free elective system is, and it has assisted the laboratory method in saving the situation, we must not beguile ourselves with the vain hope that either the laboratory or the free elective permits of real individual treatment. It permits of smaller groups, but the groups in both the laboratory and the elective course may be and are so large that the student has no more personal identity than a single brick in the façade of a building.

To facilitate the training of the student to think, some co-ordination must underlie the presentation of the subjects of the curriculum. The college student today is much like the boy in school, who, when reproved in his history lesson for not knowing where Rome was, replied, with a great deal of indignation, that he had had geography the year before, clearly intimating that he should not be expected to know a subject from which he had already graduated. It is not my purpose to discuss the details of this lack of co-ordination in the curriculum. I am seeking in this paper only to point out certain broad tendencies, which slowly but surely work out their inevitable results. For example, our faculties have grown so large that they have disintegrated. The executive committee or college council controls the educational policy, or rather lack of policy, of the college. We have learned that "in order to live we must let live," and within his own province the head of each separate department in our institutions is supreme, and determines the character and method of his course to suit himself.

Moreover, in the colleges connected with our large universities, most of our instructors are chosen because of their ability in research and not primarily because of their ability to give instruction. In fact, we seldom know the abilities or disabilities of our colleagues in the art of teaching, and we uproot, rather than cultivate, any natural inquisitiveness in this direction. We know and honor our colleagues as the authors of important monographs. When instructors are chosen by the heads of departments because they give promise of carrying out the lines of research fostered by the department, this naturally has great advantages, which I feel we ought not to underestimate, but so far as the college is concerned, it carries with it the great disadvantage of fastening the attention of the instructor upon the subject and not upon the student. In carrying on any form of mental activity with success, the primary psychological problem is the distribution and concentration of attention, and when self-interest and our highest aims and ideals fasten the attention upon the subject-matter, the pupil will inevitably suffer from neglect. This greater emphasis upon subject-matter is not a new tendency. In fact, for many years discussions of the educational problem have had reference to the training value of this or that subject. If the student is taken into consideration at all, he is always given an abstractly average mind, whose supposed qualities and activities are borrowed from a traditional and useless psychology, or assumed as a matter of course. What we need is a comparative psychology, based upon a study of many different individuals. I believe that any one subject may have as great an educational value as any other subject; it depends entirely upon the way it is taught, and the characteristics of the persons taught. The abstract value of a subject should be secondary to its satisfaction of the momentary needs of the individual student. I should not be surprised if many students got more of an education, in the sense of a training of attention, emotion, and will, while on the athletic field than from any professor in the college faculty.

The psychology of retardation, as this problem is being presented to us in recent times, will inevitably shift the point of view from which we judge the educational value of college

work. The derivation of the concept of retardation we owe, in the first instance, to an accident. In the year 1797, a boy, apparently about twelve years of age, was found running wild in the forests of Aveyron, in Southern France. He was unclothed and resisted the placing of clothing upon his back. He spoke no intelligible language, but made his wants known thru inarticulate cries; he sometimes ran upon all-fours; he selected his food by the sense of smell, and drank by immersing his mouth beneath the surface of the water. He gave but few signs of intelligence. No one ever knew his origin, or where he had spent the time between his birth and his discovery. He was brought to Paris and exhibited before the Academy of Science, where he awakened the greatest interest. Was this the natural man, uncontaminated by a false civilization? If so, the study of his natural faculties and his training would reveal what the normal human mind was like as well as the nature of the developmental process. On the other hand, the boy might be an idiot, deprived of the essential human faculty of reason. If so, neglect would be his portion, for no one in that day regarded the idiot as trainable. A French physician, believing the boy to be merely untrained and undeveloped, took up the task of education. After four or five years of work, the boy proved to be an idiot, but Itard, in the meantime, had proved him to be trainable. In 1842, Seguin, enlightened by this experiment, contended for the first time that idiocy was an arrest or retardation of development, and laid down certain principles for the stimulation of the retarded mental and physical processes.

Since 1896 I have been devoting some attention to the study of children who are not properly designated feeble-minded, but who fail to make normal progress in the school because of physical or mental defects, their social environment, or wrong educational methods. I believe that we are now able to give a definition of retardation which is both illuminating and instructive for the treatment of the normal child. Take a perfectly normal child of six years of age, and let him arrive at the age of ten with the same characteristics that he had at six, and he will manifest retardation. Let him arrive at the age of twenty

with characteristics entirely normal for a child of six, and his retardation will not only be all the more severe, but will be the cause of a permanent arrest of development, for the reason that he will then have passed the formative or developmental period. No child who fails to acquire a language before he is fourteen or fifteen years of age is likely to become facile in human speech. We all of us manifest an arrest of this kind toward foreign languages which are not acquired before the age of ten.

What may be retardation for one, may not be retardation for another. Children and youths of any given age vary greatly in physical and psychological development. The physiological and psychological age does not correspond with the chronological age. Retardation must therefore be determined in terms of individual capacity for development. Any child whose brain is not developed up to the full limit of its capacity for his age is suffering from retardation, and a youth who arrives at the age of maturity with his brain below the level of development which it might have attained, if other methods had been applied, will carry thru life a permanent arrest of mental and moral development. Consequently, it may very well happen that the child who stands at the head of his class in school may be more retarded than the child who is at the bottom of the class. Indeed, I believe that the schools give less education to those who are better endowed than they give to the average student or dullard. The bright ones get an education, but they learn in the schools as they learn on the streets. "I do not know whether my boy *took* French in college or not," said the father in answer to a question, "but he was *exposed* to it."

It is the function of the school and college to *educate*, not merely to make it possible for the child or youth to obtain an education.

While this concept of retardation in terms of individual development may be made clear enough, it can not be made definite, because it is impossible for us to estimate the natural endowment of any brain, except in terms of what it produces in thought and action. I have sought an objective standard,

therefore, more particularly for public school children, in terms of age and grade. An elementary education presumably extends over a period of eight years. The child enters at six and finishes at fourteen, but how many children fulfil this requirement? In five cities studied by Dr. Cornman, comprising 5 per cent. of the school population of the United States, 61 per cent. are beyond the theoretic age limit, 13 1-2 per cent. are two years or more behind the grade in which they are supposed to be, and 5 per cent. are three years or more behind this grade. The presentation of these facts to the educators of the country will undoubtedly shift the center of educational discussion from the curriculum to the cause and remedial treatment of retardation. Already in New York City the Russell Sage Foundation has undertaken an investigation of this problem. The State Superintendent of New York, and the national Bureau of Education are sending out blanks to ascertain the number of over-age pupils in the grades.

What is true of the public elementary schools is doubtless true of the secondary schools and colleges, public and private. The search for the causes of retardation leads to an investigation of physical and mental defects and of social conditions. We are apt to turn aside from this problem with pity, but with a feeling of hopelessness because we believe that these conditions are a necessary sequela of poverty. As a matter of fact they exist among the very rich to as great an extent as among the poor. If I had to choose whether the childhood of a boy of unusual brain capacity should be spent among the very rich, with their nurses, governesses, tutors, fashionable fitting schools, and colleges, or whether he should be born and live in a home waging a continual fight against poverty, but yet able to send him to the public schools and college, I should choose for him the latter fate in full confidence that he would reach maturity with greater force of character and a brain developed to a higher level of intellectual activity. I have studied and tried to help individual cases of retardation among the children of the rich, as a result of which I have acquired a great respect for the efficiency of the methods employed to enable the youth to jump the barrier of an entrance examination to get into

college without the least semblance of a real education, and often in a condition of approximate illiteracy.

While I believe that the conditions in the private schools are quite analogous to those in the public schools, I have not yet succeeded in devising a satisfactory method for their investigation on a large scale, nor have I been able to take up this problem with reference to the college student, but undoubtedly the problem is there and awaits a solution. No single investigator, nor any group of psychologists, can solve this problem satisfactorily. Every instructor who comes in contact with these students must contribute his quota to our knowledge of intellectual and moral development in individual cases. The Legislature of the State of Massachusetts has recently required that every teacher shall examine the pupils in her grade at least once a year with respect to their sight and hearing. The day is coming when the grade teacher will be the repository of the best information available concerning the physical and mental characteristics of children. From the home we may expect but little assistance, for parents are too ignorant, and the task of educating them is too great to be undertaken. But psychological insight will find its way into the schoolroom, for there is no doubt that some day we shall be able to educate the teacher to an understanding of the process of individual development.

We who are college instructors should remember that we are first of all professional teachers of youth, and only secondarily scholars in this or that field of knowledge. There is no teacher in any college who should not be able to study the mental and emotional characteristics of his students and to ascertain the incidence and the effect of the instruction which he imparts. In fact, the day is fast coming when he must be something of a psychologist in order to be a good teacher, and his function as a teacher with psychological insight will take precedence over his function as a mathematician, biologist, or classicist.

This shifting of the center of attention in college work will take place gradually. I would not if I could propose any scheme of reorganization in line with the suggestions that I

have been throwing out in the course of this discussion. There is one modification, however, which I consider a step in the right direction, and which I risk placing before you for consideration. After an experience of some years in teaching psychology, I can say that it makes very little difference to me whether a class is composed of sophomores, juniors, seniors, graduate students, or teachers. Taking all these classes as they come, they do about the same grade of work. You can get more work out of a graduate student than you can out of a college student, because the graduate has less distraction and a more serious view of life. But so far as readiness of apprehension is concerned, I have had sophomores who were far more apt than some of my graduate students. I have had grade teachers who showed themselves to have a grasp of the subject superior to that possessed by the average graduate or college student. In other words, a sophomore may be as mature intellectually as a senior or a graduate. So far as *preparation* goes, it is in my experience of negligible value. I do not find that those of my students who have had physics show any better grasp of the facts and principles of physics, as these are required for an understanding of the principles of psychology, than do those students who have had little or no physics.

But there is a line of cleavage, a basis of classification, which is significant. I have poor students, mediocre students, and good students. I should like to divide my classes into three groups with reference to their mental ability. I would teach these three classes by entirely different methods. I could give the members of each group an education in the sense in which I have been using that word for the purpose of this discussion. At present the average student gets something out of the work, but the good student is bored and not sufficiently exercised mentally, while the poor student is jacked thru the examination or pruned away with the mark of failure. We could certainly make a beginning by distinguishing between the honor and pass men. We give at Pennsylvania the marks *distinguished*, *good*, and *pass*, for work that has covered exactly the same ground. In my opinion the distinguished mark has little or no significance. It is and must be too easy to attain, as long as we are

required by the necessities of the situation to pass the larger percentage of all the students coming to us. But the situation would entirely change if we could divide the class into honor and pass sections, and this is easily possible with our large classes. A pass mark in the one section would give the student *distinguished*; in the other a mere *pass*, or perhaps in exceptional cases the mark *good*. This one step alone would enable us to take a more serious attitude toward the education of our students with reference to their individual needs. It would stimulate both classes, because for the one it would set up a high standard of attainment, which would be worth striving for, while for the other it would provide a standard possible of attainment. It would have the effect of counteracting the inevitable tendency of large classes to pull down the average pass qualification of the class. We necessarily gage what our students can do by what they actually do. Our students know this, and the mediocre and poor students exert pressure upon the bright ones to prevent their working as hard as they can, because this would have the result of raising the standard of class attainment beyond the point which the poorer ones could reach.

Whatever I may have said by way of criticism in the course of this discussion has been with no feeling of hopelessness over the present situation. We are educating more college students in a better way than we ever did before. It is precisely because the system is as good as it is that we can afford to inquire into the causes of our failures. These failures are doubtless more numerous than in our student days, but the proportion of failures to the whole number of students is as large today as it was then.

LIGHTNER WITMER

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1

IV

THE CHURCH AND THE PUBLIC SCHOOL

Whatever our school system is at present doing or neglecting in the way of producing good citizens, it is doubtless true that the great majority of those who now exemplify the best type of citizenship have past thru the public school, and that many of them have had no other schooling, or further education, except that of experience. Under our form of government, the most essential civic lesson is the meaning of true democracy. No other institution so effectively inspires the child with a spirit at once democratic and partriotic as does the public school. However, the church (using the term in a general sense) is evidently dissatisfied. So are the schoolmen, in a somewhat different way—and both have remedies to propose. We should thrust aside at once, as unworthy of discussion here, the insinuation that the church, sensible of its diminishing power, is endeavoring to take advantage of the authority of the schools and thru them indoctrinate young minds which it could not otherwise reach. The church should be heard fairly.

One of the most general proposals is that some arrangement be made whereby church and school can work together in religious and moral training. While this at first seems feasible enough, we are forced to remember that the public school is a state institution, and that, consequently, so long as church and state remain separate, so long must church and school remain apart. If any sort of intimate alliance is contemplated, it is not only impossible from a practical standpoint, but it is undesirable as well, and for the following reasons:—

(1) The church seems to assume that, thru revelation, it has a final settlement of truth,—religious truth, at least. It does not favor experimentation and laboratory methods in its own province. This attitude encourages stagnation, fossilization

on a certain plane, and contentment with imperfection. The child has a right to progress, to be better than his fathers spiritually, as well as in the mastery of the material universe.

(2) The church is unpedagogical and unsystematic in its teaching, particularly in the attempt to force mature ideas and habits of conduct upon the child. Any ordinary Sunday school will furnish abundant evidence of this.

(3) The church bases morality upon that which, from a rationalistic standpoint (the standpoint of the school), is unessential in a moral code. The unwisdom of this appears when the unessential comes to be doubted, as is frequently the case.

(4) Many of the churches regard man as by nature perverse and evil. Psychology teaches that an idea persistently repeated and emphasized in this way exerts a subtle influence by the power of suggestion and tends to work itself out in conduct. We develop according to our prevailing mental attitude. The poor-worm-and-miserable-sinner doctrine debases the child in his own estimation, and would do more to develop poor worms and miserable sinners than almost anything else that could be taught.

(5) The churches seem to underestimate character, developed for its own sake, and deny its sufficiency unless it is properly indoctrinated.

(6) The church, apparently, cultivates the spirit of other-worldliness, preaching the doctrine of escape from present evils, and pointing from the here to the hereafter for its justification. The school desires more that humanistic spirit which thrills at the rare joy of living here and now, of facing evils and facing them down, of living in one world at a time and living conqueringly. We are not merely pilgrims and strangers. We have staked our claim and mean to defend it.

Advocates of the alliance plan have suggested that children be assembled to receive religious instruction from ecclesiastical representatives during school hours and under the authority of the school. But where some such plan has been attempted, as for instance, in Germany, it has proven unsuccessful. American teachers who visit German schools are advised by

the German instructors not to imitate their plan, but to stick to our own. As a matter of fact, religion (in the narrow sense) and moral conduct do not necessarily have much to do with each other. Many religions are highly immoral. If we taught religion seven days in the week and compelled the pupils to pass a monthly test in it, we could not feel in the least assured that we had advanced one whit in morality. It would more likely be a sign of frantic retrogression.

Akin to this is the proposal to hold religious *exercises* in the schools, even if no formal religious teaching is done. But religious exercises are even less appropriate than political exercises would be. It is doubtful if either of the chief political parties would permit members of the other to inculcate party patriotism in the schools. Yet we are all agreed that the children should learn to appreciate their relation to their country. The child should feel the common impulse of patriotism first, and choose his party by reflection when he comes to maturity. Just as all political parties are seeking the same thing, namely, the best form of government, so all religious denominations are seeking the same thing, namely, right relations with the universe, which some of them call "God." The adult conception of God is beyond the child's comprehension, but he should be led to appreciate the fact that his happiness and general welfare depend very largely on his getting into right relations with that which is outside of himself. His choice of a particular religion, like the choice of a political party, a wife, or a vocation, should be left to his mature deliberation. The school does not object to exercises that are *devotional* in the sense of encouraging devotion to duty, to humanity, to the cause of righteousness: it does object to the indoctrination of a young child with a particular creed or catechism, and regards as positively vicious any effort to extort from him vows and promises whose seriousness he does not appreciate, but which he may later be called upon to fulfil.

What, then, does the school offer, to encourage this general impulse toward the higher life? What generic religion has it, so to speak? Every religion, to reach the whole man, must appeal to intellect, emotion, and will. Accordingly, we find in

every religion at least three elements: (1) a conception of the universe and its operations; (2) appeals to religious fervor and devotion, such as rituals and ceremonies, impassioned addresses, etc., and (3) a moral code for the practical regulation of conduct. The religion of the school may be defined as a dynamic appreciation of the relation of the individual to the universe. Non-sectarian instruction, in developing its concept of the self and the Super-self, does not care to go beyond the facts that have been fairly well established by science. These—perhaps too many of them—are already in our curriculums. Of course, nothing concerning the fall of man, his natural depravity, or any scheme of salvation, can appear. In place of the partisan devotion of the religious zealot, the school aims to develop some appreciation of the great worth and natural dignity of man; of his sympathetic relation with all sentient life, particularly his fellow-men; of the value, in his development, of universal peace; of the vast possibilities of future progress; of the necessity of shaping our lives in accordance with law; of the fact that our world is rational and good; of the importance of accepting in cheerful faith—precisely the same kind of faith we exercise in our fellow-men—the goodness of all we can not now see or understand. So far as the practical regulation of conduct is concerned, the school offers what the church has never even seriously attempted, namely, a social laboratory in which to develop a moral code experimentally, and an opportunity to put into practise, under helpful supervision, every item of knowledge gained. The child is led to *know* himself and his world, to *trust* them both, and to *work* the will of both harmoniously.

“But,” the church may ask, “what about the more special ecclesiastical virtues, such as reverence?”

Reverence! What has a young child to do with reverence? He can not feel it, for the simple reason that it is a late growth, and he has not developed the nervous machinery to feel it with. He can not even understand us when we speak of it. Superstitious fear he knows, and consequently the taboo is always effective. He has a horror of the “boogerman,” concerning whom we so glibly lie to him. But our idea of God—if it is

really of any account from an adult standpoint—he simply can not grasp. So with reverence and other similar spiritual qualities. Here is illustrated a statement previously made, i.e., that the church attempts to force mature ideas and modes of action upon the child. It seems not to have learned the value of an historical approach to the science of conduct. Baby man was an alchemist before he was a chemist, an astrologer before an astronomer. Baby boy represents something like the barbarian stage, morally. The niceties of polite life are to him so much frippery and foolishness, and rightly so. So-called irreverence, disobedience, and impudence are but the first crude expressions of a fiery, straightforward, independent nature—something to thank God for, not to wail over. We should have no haste with our punishments: nature and society are the best reformers. The child must experiment morally, discover a few ethical affinities and spiritual atomic weights. He will know, as soon as we, when the equation doesn't balance. We need only see that the explosions are not too serious and that he does not pour the acids too recklessly.

The school, being supported by the state, is more bent on finding out what qualities are essential to good citizenship, or, to use the broader and more recent term, "social efficiency." It has not far to seek. If one *wants* to do right, has intelligence enough to *see* the right, and courage enough to *do* the right, he must be a good citizen. The essential qualities, then, are good will, intelligence, and courage. Under this very general classification would appear the "virtues," loyalty, self-control, truthfulness, sympathy, honesty, and the rest. It is needless, however, to be careful and troubled about so many things. All that is necessary is to attach the child by personal affection to a few good heroes whom he will love and imitate up to and thru the critical period of puberty, typified by the great Adamic fable of the fall of man. As soon as reflection begins, he must do what the race did, discover whatever ideal there is potential within him, and be as loyal to it as he can. That, roughly stated, is all.

But there still remains a serious point at issue: What shall

be the basis of all this? Can any real virtue arise from a source other than direct personal relationship with one's Creator? The school answers in the affirmative. It neither forbids nor discourages such a relationship, but it places the teaching of morals upon a rationalistic and humanitarian basis. There seems to be a common impression that, because every religion embraces a moral code of some sort, morality is inseparable from religion. It is commonly stated that a man who does not believe in God and a hereafter has no reason for living a good life. The absurdity of such statements is not fully apparent until we have outgrown the superstition and fear that prompt them. Ethics can stand on its own feet,—that is, in the same sense in which astronomy, chemistry, or physics can do so. The last science to be rescued from the bondage of religion is the science of human conduct. It is true that underneath every science remains that which we do not fully know—call it "God" if you will. Yet, as the astronomer need have, in the ordinary sense, no revelation of God in order to foretell eclipses, so it requires no religionist to discover the law of human conduct.

The school not only affirms the independence of ethics, but is also inclined to regard it as a grave mistake, to say the least, to teach a child that the moral code is an outgrowth of anything that commonly passes under the name of "religion." It is this very error that has made mothers afraid to send their sons to college, and caused them to regard the college as a destroyer of faith and a corrupter of morals. So far back as the time of Socrates, the same folly led the people to call the most moral man of his day the corrupter of youth. The college boy, finding, as his knowledge and insight increase, that the family minister had no right to so much certainty as he assumed with regard to God's thoughts and acts and the general psychology of the divine, suspects his former teachers—or rather, preachers—and "loses his religion." With the foundation collapses the superstructure, morality. First the catechism, then the cataclysm. Were it not for mothers and sweethearts at home, this period of storm and stress would present a much more pitiful spectacle than it does. Why not

tell the children frankly, as soon as they become at all curious about the matter, that each has his own idea of God, but that any given conception of God may not really be any more like him than our idea of a cat is like a cat, mewing and clawing about in our brain cells?

No one maintains, however, that the public school is perfect in either the scope or the methods of its training in morals. It is capable of improvement in several directions. (1) As Dr. G. Stanley Hall once said, the two great ends of education are good health and a good heart. The school should pay first heed to physical examination, physical culture, and the laws of hygiene. Much juvenile immorality will disappear as soon as we do our duty in this direction. (2) The school falls short of its duty in the matter of encouraging purity, especially purity in matters of sex. School authorities are aware of this, and they know the remedy, but a prudish public drags the wheels. We ought to be ashamed of our shame and blush at our own modesty. The church, too, halts at this point. As history shows, sexual passion and religious fervor are closely associated; an attempt to control the one thru the other would probably be less successful than to make the teaching more purely intellectual, associating it with the physiology and hygiene of the school curriculum. (3) The educational process in advancing a child from a condition of external control and direction to self-control and self-direction, is not yet sufficiently graded or systematized. We advance the child's intellect by easy steps, while spurring on the will to leaps, bounds, and cataclysms in our hurry to make it function like our own. At the same time, the emotions, whose current ought to flow in the direction of the proposed "good heart," are too often left out of account. But a more appreciative study of reading and literature, together with the introduction of music and art into the curriculum, are doing much to arouse and regulate the flow of feeling, and prevent intellectual dry-rot. (4) While imparting other knowledge, the school should enable the child to know where his bread and butter will come from as soon as he has to earn it, and should also furnish him opportunity to acquire the manual skill necessary for self-

support. This would remove much crime. The filled sack stands.

(5) Closely related to the above is the idea advanced by Dr. Dewey, that the knowledge of morality and the practise of it are widely separated because, in the ordinary school, there is too little opportunity for the practise of anything. As he states at the close of his *Ethical principles underlying education*: "What we need in education more than anything else is a genuine, not merely nominal faith in the existence of moral principles which are capable of effective application. We believe that, so far as the mass of children are concerned, if we keep at them long enough we can teach reading and writing and figuring. We are practically, even if unconsciously, skeptical as to the possibility of anything like the same sort of assurance on the moral side. We believe in moral laws and rules, to be sure, but they are in the air. They are something set off by themselves. They are so very 'moral' that there is no working contact between them and the average affairs of everyday life. What we need is to have these moral principles brought down to the ground thru their statement in social and psychological terms. We need to see that moral principles are not arbitrary, that they are not merely transcendental; that the term 'moral' does not designate a special region or portion of life. We need to translate the moral into the actual conditions and working forces of our community life, and into the impulses and habits which make up the doing of the individual.

"All the rest is mint, anise, and cummin. The one thing needful is that we recognize that moral principles are real in the same sense in which other forces are real; that they are inherent in community life, and in the running machinery of the individual. If we can secure a genuine faith in this fact, we shall have secured the only condition which is finally necessary in order to get from our educational system all the effectiveness there is in it. The teacher who operates in this faith will find every subject, every method of instruction, every incident of school life pregnant with ethical life."

We have so often heard it stated that the public schools are godless, that some of us may partially accept the statement.

No one, however, strange as it may seem, has accused them of being *immoral*, even tho they are godless. It is true we do not find in the schools an anthropomorphic monstrosity labeled "God," but they are really not so godless as the ordinary church. For what is this Universal Spirit, and what are the signs of its presence? Is there but one path to its dwelling place, and that the somber one of theology? No, every path leads to this center. We find it by following our bent, using our talents. The artist finds God in art, the scientist in natural law, the mathematician in order, number, and quantity. Recall the story of Browning's musician, who built, not a tower of Babel that fell to earth, but a palace of music that rose and swelled until the heavens bent down and fused with it.

" 'Here is the finger of God' he cries,—'a flash of the will that can,
Existent behind all laws, that made them and, lo, they are !

Therefore, to whom turn I but to thee, the ineffable Name?
Builder and maker, thou, of houses not made with hands!

Sorrow is hard to bear and doubt is hard to clear,
Each sufferer says his say, his scheme of the weal and woe ;
But God has a few of us whom he whispers in the ear ;
The rest may reason and welcome; 'tis we musicians know.' "

But there comes a voice from the laboratory: "'Tis we chemists that know"; and from the field: "'Tis we nature-lovers that know"; and from the watch-tower: "'Tis we astronomers that know." Because you find God in church or cloister, do you insist that every one else must find him there or not at all? As well might Moses have said, "I have seen God in a bush. You will find him nowhere else. Therefore let us all take to the wilderness." The church opens but one way Godward, while the school opens a myriad. There are knaves and rascallions who are highly intellectual, it is true, but you can no more prevent the truly educated man from being religious, in the broad sense, than you can prevent him from tasting the food he swallows. Whoever says the public school is godless, either does not know the public school, or he does not know God.

DANIEL WOLFORD LARUE

V

GEOGRAPHY IN THE UNIVERSITIES ABROAD

That geography, as such, as well as in its applied forms, is coming to be recognized in this country as a valuable discipline for the college student is no longer seriously questioned. The extent to which numerous courses of this order are working their way into the curriculums of a considerable number of colleges and universities is convincing evidence on this point. Their highly cultural and practical value is becoming apparent to the educational leaders of the country, and plans are in progress, it is said, for establishing departments of geography in some of the leading universities.

It is a well-known fact that writers who have discussed this movement often have deplored, with considerable cause, the status of geography here as compared with abroad. The statements made regarding the place which it has occupied in the educational systems of other countries usually are of a general character. The reader whose interest has been aroused sufficiently to cause him to seek for the data upon which such statements are based is often at a loss to discover elsewhere, within reasonable accessibility, anything but generalities. It may be in order, therefore, at this time to set forth the leading facts. From these it will appear that geography in the universities of the United States to-day, with few exceptions, has made less advancement than had been made in many of the European countries nearly a quarter of a century ago. The facts here presented were gathered largely from a report made to the Royal Geographical Society of London in 1885 by Mr. J. Scott Keltie, and from a paper read before the Sixth International Congress of Geography held at London in 1895, by M. E. Levasseur entitled *La Géographie dans les Écoles et à l'Université*.

As might be expected, Germany stood first in the excellence and extent of geographical instruction among the higher institutions of learning. Doubtless, this should be attributed to the influence of Alexander von Humboldt and of Carl Ritter who worked at Berlin in the field of geography for several years near the middle of the nineteenth century. These men may rightly be called the founders of modern scientific geography. In spite of the influence of these eminent scholars, the subject was slow in being admitted into the universities. Thruout the whole of Central Europe only three or four professors gave lectures on geography before 1872. During the seventies, however, several universities established chairs for this branch of study in different countries of Europe. Until 1873, the only one in Germany was in the University of Berlin. By 1885 there were thirteen, and their holders were recognized as having equal rank with professors in other departments. At some institutions the degree of Doctor of Philosophy was given in geography, notably at Göttingen. A special degree, *Facultas Docendi*, was granted to those who were qualifying especially to teach the subject. At the present day, Germany has at least seventeen universities in each of which one or more professors of geography may be found. Separate departments of geography are not common, the courses being offered largely along with others in economics, history, and geology.

In Austria, chairs of geography had been established by 1885 in its universities in Vienna, Czednowitz, Gratz, Innsbruck, Prague, Budapest, Klausenburg, and Krakau. Instruction was confined largely to European countries and was not up to the standard of that given in the institutions of Germany. At the present day, Austria ranks amongst the first countries in the world in the excellent character and extent of the work that is being done in this branch of science.

Turning to Italy and Switzerland, it was found that the elementary schools were giving much more attention to geography than were the universities. However, professors of geography, on an equal footing with those of other sciences, were found by 1885 in the universities or colleges at Rome, Naples,

Florence, Genoa, Bologna, Milan, Padua, Palermo, Pavia, Pisa, Venice, and Turin.

In Belgium, Holland, Sweden, and Spain, there were no professorships of geography in any of the universities at the time of Mr. Keltie's report. However, in many instances, considerable instruction was given in physical, political, and commercial geography by members of the faculties of other departments. It should be mentioned that, in the University of Leyden, there was a professorship of the Geography and Ethnology of the Dutch East Indies. The first chair of Geography established in Belgium was at the University of Brussels founded in the early nineties. The incumbent was M. Elisée Reclus.

The importance attached to the study of geography in France may be ascribed justly to the efforts of Professors Levasseur and Himly. Here, as a rule, the faculty of letters includes the chairs of geography. By 1895, professorships had been established at Bordeaux, Lille, Lyons, Nancy, and Paris. Courses in geography were given also at Caen, Aix, Grenoble, Montpellier, Toulouse, Besançon, Clermont, Tulle and at the Collège de France in Paris. The first chair in geography was established in the faculty of letters at Paris as early as 1809, and for many years it was the only one in existence in France. It was supplemented, in 1892, by a professorship of colonial geography. These in conjunction carried on advanced work in a "seminary" where direction was given to the work of students looking towards a career in geography.

In striking contrast with the conditions existent in most of the continental countries of Europe, it appears that in 1885 there was not a single professor of geography in a university or college in the United Kingdom. At Oxford, there was a lecturer attached to the school of modern history, but his position was regarded as subordinate. At Cambridge, the movement for adding geography to the curriculum was looked upon with considerable favor by the faculty. The failure to provide instructors seems to have been due to the lack of sufficient funds. The situation as described above for 1885 remained practically the same during the next ten years. The British geographical

societies, however, were making strenuous efforts to put the subject upon a better basis; and at the Sixth International Geographical Congress held at London in 1895 the following resolution was past:—

“The attention of this International Congress having been drawn by the British members to the educational efforts being made by the British Geographical Societies, the Congress desires to express its hearty sympathy with such efforts, and to place on record its opinion that in every country provision should be made for higher education in geography, either in the universities or otherwise.”

During recent years the subject has been gaining ground rapidly among the higher institutions of learning in the United Kingdom. At Oxford, there is an efficient staff of lecturers and the standard adopted is “as high as at any university in Germany.” At Cambridge, geography is among the subjects for examination for the B.A. degree. In the University of London the subject is compulsory for a degree in economics. Chairs or lectureships have been established at Victoria University in Manchester, and at the Universities of Liverpool, Manchester, and Edinburgh. Mr. G. G. Chisholm has been appointed lecturer in geography at the latter, where courses embracing seventy-five lectures are offered during the present year. In all, thirteen English colleges and universities now offer courses in geography, altho it is fair to say that, as a whole, the standard is somewhat lower than in Germany.

It is not the desire of the present writer to underestimate the excellent work that is being done in geography at certain colleges and universities in the United States today. But, those who are acquainted with the situation are forced to admit that we are behind most of the European countries in handling this subject. There is scarcely a single professorship of geography alone in any of the larger universities in the United States at the present time, altho, as has been shown, they were common in Europe nearly a quarter of a century ago. Yet signs of progress are evident. A considerable number of professors, assistant-professors, and instructors are now giving the whole or a part of their time to developing the subject, and in some of

the colleges or training schools professors of geography are to be found. Furthermore, it is becoming increasingly clear that those who are devoting their efforts towards extending geographical instruction in the higher institutions of learning do not merit the criticism which has been made so often in the past that they are attempting to elevate to university grade a subject whose proper sphere is the high school. The experience of England and the countries of continental Europe is sufficient answer to such criticism.

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VI

RECENT MOVEMENTS IN THE TEACHING CORPS OF GERMAN UNIVERSITIES ¹

NOTE BY THE TRANSLATOR: The article here translated is probably among the last from the late Professor Paulsen's pen. It deals with a contemporary problem with which he was peculiarly familiar, and it has thus a timely interest as an expression of his mature thought upon a present and highly practical issue in the field of his own labors. The problem itself is worthy of careful attention. Like most problems of first rate domestic or national importance in a given field, it has a certain significance in the same field everywhere; and this Professor Paulsen has not failed to exhibit. Recognising the larger import of the question in hand, President Eliot of Harvard University desired to see the article translated in an American review.

If the reader will bear in mind certain facts concerning the organization of German universities, the exact bearing of Professor Paulsen's discussion will be more clearly seen. (1) German universities are government institutions. The state regulates the salaries and the legal status of university teachers, and prescribes a university course as a necessary condition for appointments in the Church, for admission to the bar, for the practise of medicine, and for employment in all higher educational and administrative capacities. State regulation is thus important both to teacher and to student. Yet German freedom of opinion in teaching and freedom of choice in learning are well known, and both *Lehr freiheit* and *Lern freiheit* are jealously guarded. Professor Paulsen's view in the present discussion is based in large part on a desire to preserve both sorts of freedom, which he here defends, not of course against direct and intentional encroachment on the part of the state, but against indirect attack thru changes urged upon the state for a purpose in itself apparently worthy. (2) Within the universities the faculties hold the powers of government. They elect the administrative officers of the university, including the Rector or acting head of the institution; they nominate candidates for vacant professorial chairs; regulate instruction; grant degrees; and admit to the academic service the unsalaried "docents." The faculties are commonly four (Theology, Law, Medicine, Philosophy), but in some cases the Faculty of Philosophy has been divided. All the "liberal study" of the American college is carried on under the Faculty of Philosophy or its divisions. (3) The Facul-

¹ An article by Dr. phil. et theol. Friedrich Paulsen, *ordentl. Professor der Philosophie und Padagogik, Berlin*, in the *Deutsche Literatur Zeitung*, 13 June, 1908. Translated by Henry W. Holmes, Instructor in Education, Harvard University.

ties are composed of the regular professors: outside the Faculties stand the professors-extraordinary and the unsalaried teaching doctors called docents (*Dozenten* or *Privatdozenten*). The professors-extraordinary are often salaried, but if salaried, they get commonly a smaller amount than do the regular professors. All three classes of teachers receive fixed fees from the students who take their courses; and for the student a course under a docent or a professor-extraordinary has as much academic weight as one under a regular professor. The docents, and to some extent the professors-extraordinary, form a body of scholars at once independent and under strong incentives to productive work. Professor Paulsen argues that a wholesale attempt to give to the docents and the professors-extraordinary the privileges of Faculty membership, with increase of salary, will in large measure destroy their independence, and thus detract in general from the force and freedom of university teaching.

Some of the tendencies which Professor Paulsen notes may be translated easily enough—*mutatis mutandis*—into terms of American university conditions. The growing importance of university training for professional life; the increased respect for the academic calling; the swelling ranks of the Ph.D's; the "inbreeding" which departmental organization and highly specialized research have fostered,—all these tendencies are more or less noticeable in our own larger institutions. On the other hand, of course, the American university calls freely to its teaching ranks the expert and the man of genius, Ph.D. or not, from the outer world of practical endeavor. One may hope that these tendencies will continue to maintain a due balance. University teaching may call, in general, for full and severe training, and yet never become the profession of a caste.

Professor Paulsen's book on German Universities gives in full the ground on which he based the views expressed in this article.

During the last decade there has come about within our universities a change which may be formulated thus: that part of the teaching which stands outside the faculties,—which is, if you will, unofficial,—has gained rapidly on the regular body of professors (*Ordinarien*)² both in numbers and in academic importance. Fifteen years ago, perhaps, the teaching activity of the regular professors could still be called sufficient to cover the whole range of university instruction, with all its exercises: today, if it were not for the participation of the honorary professors (*Honorar professoren*), professors-extraordinary (*Extraordinarien*), and unsalaried lecturers (*Privatdozenten*), the curriculum would present many gaps and many shortcomings. This is true particularly of two facul-

²A regular professor is called an *Ordinarius*; German plural, *Ordinarien*. A regular professorship is an *Ordinariat*. The terms for the professor-extraordinary are formed in the same way.

ties, the medical and the philosophical. Franz Eulenberg has called attention to this matter in an emphatic speech delivered originally before the Salzburg University convocation (1907) and now published with the supporting statistics.³

I give here a few figures: according to Conrad (in Lexis, *German universities*, p. 146 f.), the number of teachers in the three classes stood, at the dates given, as follows:

Year	Faculty of Theology			Faculty of Law			Faculty of Medicine			Faculty of Philosophy		
	Ordinarien	Extraordinarien	Privatdozenten	Ordinarien	Extraordinarien	Privatdozenten	Ordinarien	Extraordinarien	Privatdozenten	Ordinarien	Extraordinarien	Privatdozenten
1840	120	31	41	108	32	59	135	66	84	270	124	142
1870	130	33	22	126	30	41	166	100	146	383	175	169
1892	151	39	28	148	31	43	211	189	238	519	332	346

According to Eulenburg's results, there were in the universities of the German Empire, on July 1, 1907, the following:

Faculty of Theology			Faculty of Law			Faculty of Medicine			Faculty of Science			Faculty of History		
Ordinarien	Honorar professoren und Extraordinarien	Privatdozenten	Ordinarien	Honorar professoren und Extraordinarien	Privatdozenten	Ordinarien	Honorar professoren und Extraordinarien	Privatdozenten	Ordinarien	Honorar professoren und Extraordinarien	Privatdozenten	Ordinarien	Honorar professoren und Extraordinarien	Privatdozenten
161	52	50	159	55	48	219	271	426	241	209	232	359	201	204

The rapid growth of the unofficial teaching body is obvious, particularly in the last two faculties; and even in the first two

³ Franz Eulenburg (Professor-Extraordinary of Political Economy and Statistics at the University of Leipzig), *The Academic After-Growth*, Berlin and Leipzig, B. G. Teubner, 1908. x+156 p. 8°. M 2, 80.

it is apparent. In these the total number of *Extraordinarien* and *Privatdozenten* is now about two-thirds the number of *Ordinarien*; in the faculty of medicine it is more than three times their number; in the scientific division of the faculty of philosophy it is almost twice their number; and in the historical division it also shows a goodly preponderance. On this point it is to be noted, besides, that the number of *Extraordinarien* in the non-Prussian universities is considerably greater than that in the Prussian (429 as against 359); whereas the number of *Privatdozenten* is decidedly smaller (354 as against 606). This is consistent with the fact that the Prussian administration, as a rule, invests with a professorship and a salary only one who has served as professor-extraordinary, whereas in the other universities promotion takes place to a considerable extent without that preliminary.

As to the causes of this increase, the first to operate is no doubt the growing demand of the academic curriculum, which the existent regular professorships, and the holders thereof, can no longer completely satisfy. The progressive specialization of scientific work, particularly in the sphere of investigation in medicine and natural science, leads continually to the founding of new chairs, both within the faculties and without, —without, in case the importance of the new subject does not seem as yet to warrant coördination with subjects already established. There is ground for some mistrust in the prospect of limitless extension of the *Ordinariate*, especially if one takes into consideration the students, whom any new *Ordinariat* would affect at once thru its claims in the matter of examination. Then too the development of original research demands in steadily increasing measure the participation of younger teachers, who, as assistants, surround the *Ordinarius* like a staff of servants. It is not surprising that there should exist on both sides a desire to get these helpers into the larger teaching body of the university, as *Privatdozenten*: the *Ordinarius* wants to create a "school," and the assistant wants to become a professor. A somewhat similar situation has gradually developed, also, in the field of "historical" science. The new regulations concerning qualification for professional life

have necessitated thoro organization of *Seminarien*,⁴ *Proseminarien*, *Institute*, and *Vorkurse*; the modern languages press their demand for culture thru actual use of the living word;—and all this has eventuated, in this field as in the others, in added teaching forces, with undeniable claims. In the two superior faculties likewise (particularly in the faculty of law), the development of practical courses and exercises gives rise to exigencies of much the same sort, and here too a staff of assistants is more and more necessary. Furthermore, one must take into account the fact that the number of students has risen far beyond the number of regular professors. According to Eulenburg the number of students has increased since 1880 from 21,000 to 46,000 (about 119 per cent.); the number of regular professors from 942 to 1,247 (only about 31 per cent.). The *Privatdozent's* chances of finding an audience have increased, of course, to a corresponding degree. In addition there is the constantly increasing request for lectures addressed to a wider public. The new universities, also, provide new appointments. Finally, it must not be forgotten that during the last generation the state has paid out no inconsiderable amounts for the support of penniless but hopeful young scholars that have either entered the academic career or determined to enter it. In 1875 state foundations were started simultaneously in Austria and in Prussia (40,000 gulden in the one case, 54,000 marks—since increased to 60,000—in the other), for stipends to be paid to *Privatdozenten*. In Prussia there is in addition the fund composed of fees that have reverted to the state,⁵ from which the unsalaried *Dozent* also

⁴ The *Seminarien* are courses designed to supply an opportunity for practical, independent work under the direction of a professor. They are meant for advanced students who wish to undertake investigations or productive studies in a special field. The *Proseminarien* prepare the students for work in *Seminarien*, by general but still practical exercises. An *Institut* is the organized body of practical exercises in medical or scientific studies: the name is also used to designate a separate building in which these exercises are given and which may contain numerous laboratories and work-rooms. The seminaries and institutes cover the "laboratory" side of university instruction. The *Vorkurse* are courses intended to remove deficiencies in the previous preparation of students: e. g., a college course in elementary Greek for theological candidates whose training has not included Greek.

⁵ In Prussia, by the law of 1897, one half of all fees in excess of 3,000

receives remuneration. All these things make the choice of the university career an easy one. And acting to the same purpose, altho from another direction, are the forces of Germany's rapidly increasing prosperity and the growing respect for the academic calling.

The most immediate result of these circumstances is this: the "academic recruit" has a poorer prospect for promotion to an *Ordinariat*. The period when the *Privatdozent* is expecting a call, and indeed the actual duration of his whole docentship, will be longer, and so will the period of the *Extraordinariat*; and the number of those who never reach the *Ordinariat* any way will be greater. This is true particularly of the faculties in which the number of *Privatdozenten* has grown out of proportion to the *Ordinariate*,—namely, the medical and the scientific. Eulenburg has given the figures to show that the *Ordinari*en now in office began service younger and were promoted after a shorter apprenticeship as *Privatdozenten* than the present *Extraordinari*en. As to that matter, to be sure, one can not leave out of consideration the fact that the seventies and eighties of the last century supplied unusually favorable conditions: after a rather long stagnation came rapid increase in chairs and a "heathenish lot of money."

There is a second result which can not be overlooked. The position of *Privatdozent* is gradually losing, at least in a good many fields, its old freedom. The necessary preliminary to *habilitation*⁶ will more and more become attachment to a school and to the staff of an *Ordinarius*. The stipend for the *Privatdozent* already works in that direction: nomination for it will ordinarily lie in the hands of the professor of a certain subject; and furthermore, if one has recommended a man for the stipend—which can be granted for only four years, with a highest possible total, therefore, of 6,000 marks—one is not going to let him drop then, but will try to get him a salaried

marks, (4,500 in Berlin) received by salaried professors (regular or extraordinary), reverts to the state.

⁶ Habilitation is the process of acquiring the *venia legendi* or right to teach, which is granted by a Faculty. To habilitate, the candidate must possess the doctor's degree, submit a thesis, lecture before the faculty, and undergo an oral examination.

post. Consequently to those who do not go by the way of a "school," the entrance to the academic career will no doubt be difficult.

It is the first of these two results which has occasioned that movement in the circle of the "unofficial" teachers which takes as its object improvement of their standing and prospects, and which also gives to Eulenburg's study its practical tendency,—improvement in the condition of the "academic new-growth" as to pay, as to rank, and as to the legal rights. The pay of *Extraordinarien* (in Prussia it increased from 2,000 to 4,000 marks in twenty years) is said to stand out of all proportion to the achievement, the age, and the importance of many of them; it is said to lag far behind the receipts of teachers in the *Gymnasia*. (According to one of Eulenburg's comparisons, the average pay of an *Ordinarius* in Prussia is 5,668 marks, of an *Extraordinarius* 2,819 marks.) Then, too, the complete exclusion of the younger teaching forces from the counsels and decisions of the faculties, in which only the *Ordinarius* has a seat and a voice, is no longer consistent (so runs the argument) with the new conditions: the thing may have been bearable so long as the *Privatdozenten* and *Extraordinarien* could be looked on merely as an "after-growth," but it is bearable no longer, since their participation in university functions has become so significant. The universities must resist degeneration into oligarchies.

The matter looks plain enough; but in reality it is not so simple. A uniform ruling for all is absolutely impossible. In the first place, so far as the pay of *Extraordinarien* is concerned, the conditions are exceptionally diverse. For those who treat permanently an indispensable branch of learning—(as some do, in fact, under the faculty of philosophy, and even more often under the faculty of medicine)—a branch which lacks an *Ordinariat* perhaps merely by accident,—for these a larger endowment is no doubt appropriate, and indeed as a rule it actually exists. When the *Extraordinariat* is, however, merely a way-station, or a mere position parallel to a salaried post (e.g., the administration of an *Institut*); when it paves the way to a respectable income from another source,

(e.g., from an honorary lectureship, or as is the case in the medical faculty, from medical practice); or when it has really an entirely ornamental character—(and this case can hardly be altogether set aside)—then a salary modest in proportions, if a salary is granted at all, is plainly altogether appropriate. Really, one can make up his mind only from case to case; and for that reason comparison with the circumstances of another professional grade—such as that of the master in the secondary school—is completely irrelevant.

The situation is not at all different when it comes to the extension of legal rights, particularly to participate in faculty affairs. When the *Extraordinarius* teaches a subject which is also taught by an *Ordinarius*, as is common in the faculties of law and of medicine, plainly there is no place for him in the faculty; he will wait, like a reasonable being, until an *Ordinariat* opens for him. If, on the contrary, it is a case of a subject not treated by any members of the faculty—linguistics, Chinese, statistics, laryngology, history of medicine, or whatever—the situation is not the same at all; participation in faculty affairs, particularly in examinations, is here abundantly shown to be indispensable. It might well be appropriate not only to admit to the faculty these holders of *Extraordinariate* as they happen to come along, but to bring them into a fixed and regular relation to the faculty—and this, indeed, is what the latest administrative enactments in Prussia point to. Even a part in academic elections and the management of university offices ought not to be denied out of hand. Here too it is plain that the matter can not be decided in general, but must be considered case by case; participation in faculty affairs should be decided upon, perhaps, at the very time of decision upon the division of a scientific branch into separate courses.

But a change in the position of the *Privatdozenten* seems to me, on the contrary, impossible, both on their own account and on account of the faculties. If the tendency of the "academic new-growth" to change from a body of free scholars into a body of officials is to go no further—(it has already begun and is developing inevitably with the development of the system of assistants)—then participation of *Privat-*

dozenten in faculty and university affairs is once for all to be refused. If *Privatdozenten* have common interests they had better try to promote them by means of independent coöperation. It must be admitted that previous attempts in this direction do not seem to have been very encouraging; the interests in question, whether theoretical or practical, individual or common, are too divergent. The intimately personal character of the academic calling appears in just this.

As to the faculties, at any rate the last two, they are already much agitated, much burdened with sittings and discussions;—the presence of representatives from the unofficial teaching body, who would all try, naturally, to get their point of view recognized, or at least heard, would be the last straw. I am a bit astonished, therefore, that the Salzburg meeting could find the assurance to conclude: “In every quarter some arrangement is to be found whereby the professors-extraordinary and the *Privatdozenten* may regularly secure a hearing before the university bodies upon the common concerns of the teaching profession.” As a matter of fact the place where the young teacher gets the chance for a profitable hearing of his ideas and his experiences is at the conference of the *Ordinarius* with his assistants. As for general discussions of topics in “university pedagogy”—the Lord in his mercy defend us from them.

And finally, one thing more. Improvement in position and prospects for the *Extraordinarius* and the *Privatdozent* will actually result from the establishment of new *Ordinariate*. I grudge no one the best. But it is not good to sacrifice essential interests to those that are merely personal, nor because of immediate gains in present interests to threaten the future. And in this case that might well be the ultimate outcome. The demand for better things for non-faculty members of the teaching body would be well founded if there were any lack of recruits in university service. But in point of fact the opposite is true: the supply is far beyond the demand—so much so indeed that it is in part the cause of the very difficulties they are trying to overcome—the obstruction of the career, the ever longer delay in promotion. At a time when there is the

greatest dearth of candidates for secondary school posts, when school boards and superintendents are wearing themselves out in the hunt for applicants, at that very time the university faculties have hard work to defend themselves against candidates for the *venia legendi*. Is it advisable, at such a time, to augment the attracting power which the academic life already possesses, by a raise in salary and in legal status? What would be the result? Simply this, of course,—the number of applicants for the *venia* would increase still more rapidly; and since the faculties take into account only scientific qualifications, without considering the question of neediness—(by no means a possible determining factor, of course, in the long run)—the number of *Privatdozenten* would likewise increase more rapidly. And the further effect would be that the road to a salaried post would be harder to travel than ever before, granted of course that it were not decided beforehand to create a professorship for every applicant after a certain number of years. Yet this increased difficulty in securing appointment would not create better opportunity for choice: above all, it would frighten away candidates not provided with means, for they would be least able to stand a still longer term of probation. For wealthy candidates to occupy chairs, and finally for them to be content with the post and the mere title of university professor, granted for life (as it is already granted even now, after a year or two), would become still more, as it already has become, a matter of course, and finally the regular thing. That the exclusion of those of moderate means would be a sad thing for the university service, no one will deny, not even the Salzburgers.

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VII

COLLEGE ETHICS

A refreshing series of ethical waves have recently swept over our country, resulting in a purging of the commercial, political, and social atmosphere, and creating a new type of moral sense; it is doubtful, however, whether the crusade against existing evils has penetrated as deeply into collegiate circles as into the arena of the business world. The phrase "College ethics" seems to imply that the man so fortunate as to be registered in a college may be governed by ethical law unlike that outside the classic halls of learning, that the Golden Rule does not apply to the gownsmen in the same way as to the townsman.

A careful study of the problem leads one to believe that students have the opinion that they are granted a species of conduct not enjoyed in the world outside; that the cheating in the classroom is less disgraceful than cheating in the counting-room; that it may be a crime for John Jones to indorse a check with the name of another whose credit in the bank is good, thereby securing money that his own name would not merit, yet that he may secure with impunity value on the professor's classbook by signing his own name to a Greek translation whose value is earned by another; that the law prevailing in the streets may consign to prison a poor hungry tramp who takes a loaf of bread, but exonerates a collegian who has pilfered from the banquet tables of loving friends a dozen souvenir spoons; that civil authorities may arrest and imprison a group of drunkards who obstruct the street and disturb the quiet of the night, yet laugh at the college gang who make the night hideous with their unearthly howls and cries; that it is a crime to bet on a New York race-track, but simply a display of college spirit to bet at the annual college debate, oratorical contest, or intercollegiate football game; that the

academician who inflicts wounds upon the newcomer, torturing him until he reaches a feverish heat, then plunges him into a tank of cold water, laying the foundation for pneumonia, leading ultimately to death, is less responsible than the highwayman who takes more directly the life of his victim.

Have not the patrons of our schools a right to hope that the moral upheaval that is at work to eradicate the evils in the business and political world may arouse college authorities to correct the inconsistencies prevalent in our higher institutions of learning? Should it not become clear that cheating is cheating, whether in the classroom or in the counting-room; that stealing is stealing, whether engaged in by the student or the civilian; that gambling is gambling, whether indulged in by the sport on the New York race-track or by those matriculated in the Christian college? Deceit, vandalism, theft, and murder are crimes, whether perpetrated by men and women in cap and gown or by those in ordinary garb. The adjective "college" before the word "ethics" does not grant the student a freedom in conduct not conceded in the market-place or in the church-pew. It is time that the moral wave that has given business men a new sense of honor should sweep thru the college-halls, for out of these halls are the ethical issues of the commercial, social, and political world. It is significant that the leaders in almost every avenue of life are the men and women who have had the good fortune to enjoy the blessings of higher education; since these college-bred men hold most places of honor, trust, and influence, it is imperative that the seats of learning should be dominated by the best of moral forces; we should adopt the maxim of the Prussians that "whatever you would have appear in the life of a nation you must put into its schools." President Roosevelt has recently said, "the most characteristic work of the republic is that done by the teachers, for whatever our shortcomings as a nation may be, we have at least firmly grasped the fact that we can not do our part in the difficult and important work of self-government, that we can not rule and govern ourselves, unless we approach the task with developed minds and with that which counts for more—*with trained characters.*" Our

schools are the crucibles in which are elaborated by a mysterious alchemy the forces that determine the ethical character of our commonwealth; to set up one code of morals for the college-hall and another for the street, trains our citizens into a duplicity of life that all subsequent restraint fails to correct.

The four years of college life form habits from which the youth rarely breaks away in later years; if selfish in college, he is likely to be selfish thru life; if his impulses are altruistic in college, he will have a deep interest in others ever afterward; if he cheats in the classroom, he paralyzes his conscience and lays the foundation for cheating in business; if he is good only when under the watchful eye of a proctor, he is not likely to make a safe clerk with whom to intrust another's business; if he bets at the football game, he has laid the foundation for gambling anywhere and everywhere.

There is certainly no excuse for the laxity in morals thus found in our colleges; for there is no place in the world so favorable for the development of a keen sense of duty as here; men in the contests of commercial life are apt to make pecuniary rewards the goal of effort, but the man in quest of scientific and literary facts seeks them independent of the warping effects of monetary returns; the statesman is apt to be reduced to the level of the politician as a result of inducements incident to securing office; but the student in search of historic truth is impressed with the fact that largeness of life and high altruistic motive rather than greed for gain or office are the factors that have inscribed names on the roll of fame. A man successful in any profession is apt to have all interests increasingly centering in a selfish life, but the student's mental and moral horizon continually enlarges as he learns that the good and great of all ages have devoted their energy to the service of others. It is true, as we should expect, that students as a rule have a high sense of honor; their ethical life usually conforms to the highest criteria; there are reasons for believing that many of the evils in university circles are, at the outset, less a matter of ethical dictate than of prevailing custom and sentiment; that many of the breaches of moral conduct

in the college are not the result of intentional wrong-doing, but rather of college usage; most of the evils mentioned are the outgrowth of a custom-warped judgment rather than of the heart; the issue of practices that have grown up in the athletic field and other places where there are, as yet, no well-defined rules of conduct. "I am convinced that in many instances of supposed underhandedness in college athletics, the case is one of perverted vision rather than of moral obliquity. We need constantly to remember that many things which to the faculty and the outsiders appear palpably dishonorable are not so regarded by the student, because he is in the grip of a collective athletic sentiment of which others know but little. He is in need of enlightenment rather than of censure. He is a reminder that athletic tactics have not been adequately interpreted to college students in simple terms of right and wrong. The strategy, for example, by which a pitcher leads a runner on the bases to overestimate his chances 'to get away' is perfectly legitimate; but the strategy employed by the catcher who habitually pulls the ball down as he catches it, and thus leads the umpire to call it 'a strike' is dishonored. The principle is perfectly clear; to practise deception on the umpire is to practise imposition on the opposing team. But how many students pause to make the distinction and how often has it been made clear to them" (C. A. Smith, *EDUCATIONAL REVIEW*, 1905: 389). The ethical difference in these two cases is not easily seen by students; there is here, as in many other cases, need of enlightenment; if the students do not see such distinctions they are apt to accept the dictates of custom, which has in most instances grown up thru a laxness naturally arising from a strong temptation for each one to think that what the student body does is all right. Let one college community establish an annual "shirt-tail parade" or a similar diversion and others will soon adopt the weird ceremony, without even weighing the consequences on their scholastic life; let one team win the day in the athletic field by a new species of stratagem, whether honorable or dishonorable, the new tactics are likely to be incorporated in the maneuvers of other teams. It is a sort of

accepted notion that to take advantage of an opposing team, when the umpire is not looking, is justifiable. This practise is so common that it has almost become an established law. Expert cheating indeed often receives applause. Equally dishonorable are many of the customs in the classroom where cribbing and other forms of deception go on under the eye of the school authorities; students even maintain that it is no serious offense to cheat under the watchful eye of the proctor, claiming that where there is no confidence cheating is no crime.

The need of a quickening of the conscience of student bodies, of a crusade against these low standards of conduct is everywhere felt, proof of which is evinced in the recent establishment of an International Committee on Moral Training; this committee of teachers and public-spirited men from various countries was organized in London, a little over one year ago, for the purpose of studying the untoward moral tendencies in our schools and of devising, if possible, such means as will contribute to an improvement in methods of moral instruction. The commission has already collected data, throwing much light upon the causes of lax moral conditions; it finds, in general, that too little attention has been given by faculties and school authorities to the subject of ethical standards; that in our higher institutions of learning, in particular, there has been a gradual lessening of the grip on the deportment of the student body, that faculties have too often been content to give students undue freedom in fraternities, in other organizations, and on the athletic field; that out of this freedom evil customs have grown that are now so firmly intrenched that they are hard to control. The recent excitement in Parliament over the Educational Bill resulted not only from sectarian jealousy, but from an intense desire upon the part of the English people to establish a school law that may bring about such changes as will inculcate in their youth those ideals that are fundamental to high moral character and a better citizenship. Great Britain, Germany, France and Italy have, during the last decade, been giving more and more attention to ethical instruction in their schools. Already a perceptible quickening of the public con-

science is noticeable. Their public school system, in particular, has shown an appreciable progress; this has come partly from formal systematic moral instruction, to which English schools are giving the first hour of each day and which has been a leading element in the teaching of most of the countries mentioned, and partly from the study of legends, biography, and patriotic history which tends to free the student from sectarian bias given in religious instruction. Equally potent in these schools has been the stimulating effect of the study of the master-pieces in literature where the esthetic and emotional side of man's life has been depicted with a view of emphasizing motives fundamental to ethical conduct.

American colleges demand,—first a tightening of their grip in the matter of general control. In their earlier history, our schools adopted the old English system by which they exercised a firm grasp upon the student body. This system became so burdened with petty restrictions that it grew more and more objectionable to the governed until it has been practically abandoned with no substitute; as a result, we are in many cases without any clearly defined method of procedure. The union of faculty with representatives of the student body is giving desirable results in Southern institutions and in many in the North. Most of the leaders among our students are mature men and women who are not only students but responsible citizens, worthy of confidence and ready to respond to appeals to manliness and the sense of honor. Such have probably a stronger influence over many of their companions than does the faculty itself. It is for the few thoughtless and more impulsive that disciplinary measures are created. The student leaders are usually closely associated with this disorderly minority whom they may easily check. The author's experience of ten years as dean of one of our Western colleges, has led him to believe that fraternal organizations may be valuable agencies in matters of discipline, as they can exercise a wholesome influence over, at least, their own members; doubtless every college officer has seen the wisdom of utilizing these organized forces. Thru this coöperation with the students much may be done toward the establishment of a more whole-

some set of regulations for conduct on the athletic field, and in the matter of elevating the standard of authorship of papers in the classroom.

The writer is convinced that indolence and general dissipation of mental power are responsible for many of the evils above mentioned. Laziness weakens one morally as well as mentally; a loafer is incapable of ethical growth because his mental fiber is too dormant to assimilate moral nourishment; vigorous, persistent work of any sort begets concentration, self-reliance, and tenacity of purpose, all of which have a moral import. The principal value of athletics lies in the fact that nothing but the student's best efforts are tolerated on the field; such efforts have a reflex psychic influence of incalculable worth. A considerable per cent. of our students do not go to college but are sent; they struggle into the institution with no serious intentions of work; as a rule they come from opulent homes, dress attractively, and flit about as society leaders. Their example is deleterious to students of laudable intentions who are often thwarted from their course by these so-called society leaders. A large body of the students yield to the dissipations of loafing and of social life, neglect their studies, and then come up for examination unprepared where the temptation for deception is strong. Three-fourths of the cheating in the classroom is doubtless created by a lack of preparation to meet assigned tasks.

Finally, let me say, that the ultimate solution of this problem lies with the faculty itself, for just as the foundation of the house asserts itself all the way from cellar to garret, so does the character of the faculty limit and determine the atmosphere in which the student lives. "As is the teacher so is the school," is an old proverb from whose truth we can not escape. Philip of Macedon once wrote to the great teacher Aristotle saying: "I thank the Gods profoundly for giving me a son to inherit the splendid fortunes I have gained, but I thank them more profoundly that they have given me that son in the lifetime of the great teacher, Aristotle, who alone can teach him how to maintain and extend his splendid inheritance." The infamous Nero caused his beloved teacher Seneca to be

put to death because, as he said, "I hear at every step of my bloody career, his gentle, luring words in my ears." He thought that if the voice of Seneca were stilled in death this would arrest its disturbing warnings; but, alas! the admonitions of a great teacher, even tho the voice be silent, live on. If this be the force of a teacher, how important that our faculty be made up of men whose lives are worthy of such a place in ours; many of our instructors not only lend nothing to the uplift of the moral atmosphere of the institutions served, but rather detract from it. There is scarcely a college where there are not petty factions in which jealousy, selfishness, and unlawful ambition lead them into measures to satisfy personal ends. The student body soon learns of these disgraceful conditions and are, many of them, drawn into the unholy clique to lend their aid to the contention; an atmosphere of general dissension is soon created, and students following the example of faculty acquire the habit of gratifying unlawful ambition at any cost. A teacher's power is infinitely more in what he is than what he teaches. "How can I hear what you say," said Emerson, "when what you are is continually thundering in my ears?" It is this contact of student life with that of the faculty that counts for more than all else in the morals of our institutions. Really the strongest lessons that we teach are the lessons we do not teach, but those that emanate from our personality. As the apostles at Emmaus felt their hearts burn within them as Christ spoke, so the student feels the life of a great, noble, and sympathetic teacher. History is replete with examples of such teachers, among them Thomas Arnold of Rugby stands prominently; the secret of Arnold's marvelous power lay not in his superior academic training, but in the fact that his heart throbbed with greatness and goodness which reached out and touched and molded the lives of his boys, whose sports and studies he shared. Mary Lyon of Mt. Holyoke, by her consistent life, ever held before her young women the ideals of a pure, noble womanhood; so completely were these ideals ingrained in the lives of these students that they reflected them everywhere they went in after-life. It is this subtle influence of heart upon heart, and soul upon soul, that counts for ethics

in the college hall, without which all formal instruction is worthless. Such has been the influence of Aristotle, Plato, Socrates, Aquinas, Erasmus, Savonarola, Pestalozzi, Arnold, Mary Lyon, and a galaxy of others, who have lived and taught down thru the ages. With such teachers, the ethical life of our colleges will revive and send out such a moral force as will eliminate the evils of the commercial, political, and social world against which legislation is now directed.

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VIII

REPORT OF A CLASSICAL TEACHER'S VISIT TO GREAT BRITAIN AND IRELAND

By appointment of the New York Board of Education I participated in the Teachers' Visit to Europe under the auspices of the National Civic Federation. I spent eight weeks, from September 9 to November 4, 1908, studying the conditions and methods of classical teaching in Great Britain and Ireland. The excellent management of Mr. Mosely, the cordial coöperation of educational authorities, the courtesy of many distinguished hosts made my visit exceedingly pleasant and profitable.

Before giving an account of institutions visited, I wish to acknowledge the special kindness of certain eminent persons who enabled me to gain insight into the most interesting phases of public and private life. That I received marked attention I attribute to the fact of my being a teacher of Greek and Latin, languages which have long occupied the post of honor in the English educational system. The deference shown me was that felt for the department of learning which I had the honor to represent. In illustration, I would cite the fact that at the large reception, given September 22 by the educators of London to the visitors from Canada and the United States, I was chosen, together with Chief Inspector Hughes of Toronto and Principal Housh of Los Angeles, to respond to the addresses of welcome.

Thru the courtesy of Ambassador and Mrs. Reid I enjoyed the hospitality of Dorchester House, October 13, and was given a card of admission to the House of Lords on the 22d. Four days later I visited the House of Commons, by favor of Mr. S. H. Butcher, M.P., the famous classical scholar and lecturer. It was my good fortune to be invited to tea informally by Mrs. Davidson, wife of the Archbishop of Canterbury,

and under her guidance to be shown the interesting historic portions of Lambeth Palace.

The most picturesque incident of my experience occurred at Dunblane, Scotland, September 28, when I witnessed the formal opening, by King Edward, of the Queen Victoria School, built by popular subscription for the education of the sons of Scottish soldiers and sailors. The occasion was celebrated with great demonstrations of loyalty and patriotism. Thru the kind offices of two gentlemen of local influence, I was given a seat commanding a view of His Majesty thruout the exercises. As a crowning grace to mark the event he conferred knighthood upon the man whose efforts had made possible the school as a memorial to the late queen.

Ten days later I attended the General Meeting of the Classical Association, convened for three days at Birmingham. I had chosen the early autumn for my going abroad chiefly that I might be present at that notable convention. The Association does not confine its membership to teachers nor to residents of England. It embraces persons interested in the classics from all parts of the world. Its president for 1908 was Mr. Asquith, the Prime Minister, and the president-elect is Lord Cromer, recently Viceroy of Egypt.

During the meeting I was delightfully entertained at Lordswood, the home of Mr. and Mrs. Hume Pinsent, and I met many famous scholars who were already known to me thru their writings. When, as an American member of the Association, I joined in the discussion on the Report of the Curricula Committee, I was received so kindly that I felt very much like a mortal who had found favor among the Olympians. Following the convention so many invitations were extended to me to visit in schools and homes that my stay in England was too short for me to avail myself of them all.

Professor Sonnenschein, Honorary Secretary of the Classical Association, contributed largely to the success of my trip thru England, arranging for me to meet prominent educators in his own home and securing invitations for me to schools which I desired to visit, notably the King Edward's Schools in Birmingham, Wycombe Abbey, and Harrow-on-the-Hill. At

the last mentioned I was a guest of Sir Arthur and Lady Hort at Newlands, one of the large Harrow houses.

At Oxford I received many courtesies from men and women connected with the University. In the three days of my visit, October 23 to 26, I heard numerous lecturers, the most notable ones being Professors Andrew Lang and Gilbert Murray. Among those who entertained me was Miss A. J. Cooper, who is appointed by the Delegacy of Oxford University for the Training of Secondary Teachers. From her I learned much of great interest in the history of education in England, particularly of education for girls.

My visit to Cambridge had occurred in the latter part of September, before term time in the University; so I heard no lectures there, but my time was most profitably spent in the Perse School. The Head Master, Dr. Rouse, was a very kind host, welcoming me to his classes and to his home. He is the foremost exponent of the direct, or conversational, method of teaching Greek and Latin, the practise of his school successfully supporting his theory.

The last week of my stay abroad I spent in Ireland, being entertained in the home of Professor Mahaffy of Trinity College, Dublin, a Greek scholar of world-wide renown. On October 29, I gave the address at the annual meeting of the "Lend-a-Hand" Club, an organization which serves as a clearing-house for all forms of philanthropy and social service, of which Her Excellency the Countess of Aberdeen is president. I took for my subject "The burden shared" and spoke of the problems, educational and otherwise, which are the common heritage of our race and which we, whose native speech is English, must unite to solve. Subsequently, when a guest at the Vice Regal Lodge, I learned thru conversation with Their Excellencies how deep is their interest in the education, public health, and general welfare of their people.

Professor Mahaffy spared no pains that I should meet the leading educators of Dublin and visit the schools and colleges wherein the best classical work is said to be done. Among his guests with whom I discust educational matters on several occasions were the Minister of Education, the Editor of the

Irish Times, the Head of the Jesuits, the Dean of Women in Trinity College, the Head Mistress of the Alexandra School, Professor Edward Dowden, and other professors and fellows of Trinity College. These leaders of thought not only willingly shared with me the fruits of their experience but were interested to learn our views of the questions under discussion. We enjoyed a commerce of ideas, and criticism was given in a spirit of helpfulness.

My task of noting conditions which affect the study of Greek and Latin abroad led me to reflect that the numerous Latin inscriptions abounding in schools, churches, and other public places are so many points of contact between ancient and modern life, and continually suggest the background which the classics furnish to English history. Whenever possible, I viewed the remains of Roman occupation still extant in Great Britain, knowing that the presence of such antiquities fosters a community's interest in the subject. Without going aside from my regular itinerary, but only utilizing the spare time I had from visiting schools, I saw many Roman monuments, both those collected in museums and those which remain in their original sites.

At Bath I examined, as carefully as time permitted, the excavations of baths two thousand years old and deciphered inscriptions on stones and utensils found in the ruins. In the heart of London I found a marble basin of Roman structure and fragments of masonry belonging to old Roman walls. At Canterbury I saw Roman brickwork in St. Martin's Church, where it is thought St. Augustine preached. Journeying northward, I saw numerous remains of Roman building at Lincoln and York, in city gates and walls and in excavations below the level of the present streets. In Scotland I learned of a Roman camp only recently discovered at Melrose; and at Carlisle I was close to the western terminus of the line of the great wall which once stretched across the northern frontier as a bulwark and a boundary to the Roman dominions. At Chester I saw fragments of a hypocaust but no remains of the camp which the city's name suggests.

These brief references show how widespread are the exist-

ing evidences of Roman occupation, and what a fruitful source they may be for developing an interest in things classical among modern Britons. One could almost wish that Cæsar had invaded America if thereby we could point to such memorials.

I lost no opportunity, also, of examining, as thoroly as time would permit, the priceless collections of manuscripts and editions of the classics in the libraries which I visited. Among those of deepest interest were the treasures of Trinity College in Dublin, the British Museum in London, the Bodleian at Oxford, and the Rylands Library in Manchester. In the last named are first editions of every Greek and Latin author extant, a collection not duplicated anywhere in the world, as Mr. Guppy, the Librarian, told me.

The schools and colleges which I visited fall into two groups: first, those wherein I saw no class-work but, after inspecting the buildings and equipment, talked with the officers or teachers concerning the work; second, those wherein I observed the work of teachers and pupils. There were two chief reasons why I saw no teaching in some of the schools I visited: either it was a school holiday or the Greek and Latin classes were over for the day, or the school management objected to the presence of a stranger in the classroom. Happily this trace of British insularity is rapidly disappearing, and in a few years the head of a certain great public school will not be embarrassed by inviting a visitor to his school only to find that no master there will receive the stranger into his class. This one of my experiences was saved from being painful only by being ludicrous.

GROUP I

Clifton College, Bristol.

The King's School, Canterbury.

King Edward VI School, Stratford-on-Avon.

The Queen Victoria School, Dunblane.

George Watson's Ladies' College, Edinburgh.

George Heriot's School, Edinburgh.

Keswick School, Keswick (co-educational).

Archbishop Sandys' Grammar School, Hawkeshead.
The High School for Girls, Manchester.
Rugby School, Rugby.
Dulwich College, Dulwich, London.
Eton College, Eton.
St. Peter's College, Westminster, London.
Harrow School, Harrow-on-the-Hill.
St Paul's School for Boys, Hammersmith, London.
King Edward's School for Boys, Birmingham.
The High School, Dublin.
Loretto Abbey, Rathfarnham, Dublin.

GROUP II

Perse Grammar School, Cambridge.
Girls' High School, Lincoln.
St. Peter's School, York.
Durham School, Durham.
Broughton Higher Grade School, Edinburgh (co-ed.).
The High School for Boys, Glasgow.
The Girls' High School, Glasgow.
The High School, Stirling (co-ed.).
The Grammar School, Windermere.
The Grammar School, Manchester.
The King's Schools—High School for Girls, Warwick.
North London Collegiate School for Girls, London.
Clapham High School for Girls, London.
Dulwich High School, Dulwich, London.
Wycombe Abbey School, High Wycombe, Bucks.
St. Paul's Girls' School, Hammersmith, London.
King Edward's Schools—High School for Girls, Birmingham.
Alexandra School, Dublin.
Alexandra College, Dublin.
St. Andrew's College, Dublin.
Clongowes Wood College, Sallins, Ireland.

Of the schools in both groups, twenty-two are for boys only, fourteen for girls only, and the other three are co-educational.

tional. The latter type of school is found chiefly in Scotland or in the north of England. The principle of co-education seems abundantly vindicated by the exceptionally high standard in scholarship and conduct maintained in these schools. Centuries of precedent seem to furnish the chief reason for segregating the sexes in schools. Brothers and sisters, especially in towns which can not afford two equally good high schools, should be taught together.

Nowhere abroad is education entirely free as it is in America. The presence of pupils in the high schools of Great Britain depends upon their parents' ability to pay the fees; or upon their own ability to win scholarships, as in the schools of the London County Council; or upon their passing the qualifying examination and presenting their parents' written declaration of a *bona fide* intention to keep their children in attendance until they complete the third year of the higher grade course, as in the schools of the Edinburgh School Board.

In a general survey of the curriculums of English secondary schools, one notes the great difference in the length of time which they severally allot to classics. This is explained by their diversity of origin and aim. In the so-called Public Schools for Boys, many of which are centuries old, Latin and Greek have always been preponderant over all other subjects. In the larger ones the time devoted to classics is about one-half of the whole number of school-hours, while in the highest form boys devote almost the whole of their time to the one subject which they expect to offer when they go up to the Universities. In the smaller public schools less specialization is allowed, the proportion of time given to classics increasing from somewhat less than one-third of the whole in the lowest form to slightly less than two-thirds of the whole in the highest form.

Schools for the higher education of girls in England are of modern origin, and give much less time to classics than do the public schools. In day-schools for girls, which rank as first grade, Latin is studied from the age of twelve or thirteen to seventeen or eighteen, about one-sixth of the time being

allotted to it. Boarding-schools of the first grade give twice as much time to Latin as do the day-schools.

The Education Board, having national authority, has recently established numerous higher grade schools which resemble those in the United States much more nearly than they do English public schools. In the curriculums of these, many departments of learning are represented and Latin occupies a much less prominent place. Owing to the fact that by the establishment of these schools secondary education is possible to a much larger number of children than heretofore, and also to the fact that there is dissatisfaction on the part of many schoolmen and parents with the education which the public schools furnish to boys of average ability, a controversy has arisen as to the place of classics in a general scheme of education.

Mr. A. C. Benson, formerly a master at Eton, proposes that the average boy should study fewer subjects than at present, and that classics should be an optional and extra subject, open only to boys of exceptional ability. Professor Sonnenschein opposes the elimination of the classics from the course of the average boy, claiming that the study of Latin contributes important elements to a practical education. His views receive reinforcement in the report of a committee of the British Association for the Advancement of Science, appointed to revise the curriculum of secondary schools. The notable feature of this report, made in 1907, is the recognition it gives to literary as well as to scientific studies and the provision it makes for both.

At the general meeting of the Classical Association, held in 1907, the question was raised whether in the case of pupils whose education is not mainly classical and who can give only a few hours a week to Latin the subject has any real educational value. To secure data for judging the matter the Curricula Committee of the Association sent the question to many schools thruout the kingdom: "In a four years' course of Latin study, do you find that the average pupils gain such help toward a knowledge of English and other modern languages as justifies the time devoted to Latin?"

- The answers received show that the feeling in favor of even a short course of Latin is strong and widespread, not only among classical teachers but among those of other subjects as well, and that pupils having some knowledge of Latin save very much time in the study of modern languages. Abundant testimony is also forthcoming from America that a four years' course of Latin with excellent teaching may compass greater results than a longer course conducted along unscientific lines.

The Curricula Committee, to whose work reference has just been made, was appointed in 1905, "to consider in what respects the present school curriculum in Latin and Greek can be lightened and the means of instruction improved." Its members by their labors have shed much light on the problems of classical teaching, issuing from time to time reports on the progress of their investigations and deliberations, which have awakened general interest in the subject and furnished a store of facts and figures upon which important decisions depend.

One valuable reform, which would save time and energy to pupils who must study several languages, is warmly advocated by many educators, chief among whom is Professor Sonnenschein. In collaboration with other members of the Grammatical Society, he has prepared a parallel series of grammars in Greek, Latin, French, and German, wherein the classifications and terminologies employed are as uniform as possible. This principle, which commends itself to all thoughtful persons, has been received so favorably in Germany as to be officially sanctioned by the Prussian authorities.

A custom prevails in all English schools of whatever class, which our schools would do well to adopt, whereby specialization is allowed toward the end of the course to pupils preparing for the Universities. In our high schools, at least five periods a week in the senior year should be granted to college preparatory pupils for extra work in any subject which they may elect, e.g. classics, mathematics, history. Thus they could lay a more solid foundation for future scholarship and hope to win distinction in their chosen department of study. I do

not recommend that Latin be taught to pupils before entering the high school; but for those of exceptional ability and linguistic aptitude it should be possible to get the equivalent of five years of study in the subject ere entering college.

The aims to be kept in view in the study of Latin are two: (1) a linguistic and logical discipline, (2) the intelligent reading of the more important Latin authors. At present our American schools give undue prominence to the former. By oft recurring state and city examinations, by a syllabus which prescribes the exact reading for every year, by keeping the teachers in a sort of treadmill of Cæsar, Cicero, and Vergil in never ceasing rotation, we become possessed by a too mechanical conception of the functions of Latin teaching. We regard it too much as a merely formal gymnastic and make of it nothing higher than a handmaid for English grammar, etymology, and rhetoric.

Undoubtedly practise in Latin composition does give the most perfect linguistic discipline and develops habits of clear and logical thinking. But, while recognizing the valuable services it thus renders, we should never forget that Latin has a literature capable of exerting a strong attraction and of becoming a powerful influence for training the pupils' tastes and awakening their intellectual ambition. Fortunately both objects, the formal and the literary, are not inconsistent in Latin study and we may realize them both at the same time. But makers of our secondary school curriculums should recognize the wide scope of the task assumed by classical teachers; and educators generally should acknowledge the value of services so rendered to many departments.

Considering that the majority of pupils will not read many new Latin books after they have left school, greater discrimination should be exercised in selecting the authors and books to be studied. American schools can learn much on this point from curriculums abroad. Our course of reading is so stereotyped that I fear few pupils have any idea that the range of Latin literature includes a multitude of authors and subjects which might have been selected equally well for their study. In no respect does our curriculum show greater

weakness than in its unvarying repetition from year to year of set amounts of texts to be read. It would be much better for both pupils and teachers if greater variety were allowed and encouraged. Teachers become weary, in spite of conscientious efforts to the contrary, of the monotonous round; and pupils, always knowing what book is to be read next, have no difficulty in securing the well-worn translations which their predecessors surreptitiously used. This is an evil from which English schools suffer much less than ours.

The present system tends to develop also another evil, and that the greatest. Pupils fancy that the aim of their Latin course is to become sufficiently familiar with four books of the *Gallic war*, six orations of Cicero, and six books of the *Aeneid* to pass examinations set thereon. It is entirely foreign to their thought that they should gain such mastery of the language as would enable them to read *at sight* any Latin employing the same vocabulary as that of the passages they have studied and presenting no greater syntactical difficulty. Yet that is the true ideal of the preparatory Latin course.

If the College Entrance Board would set papers to test the candidate's power to read Latin and Greek previously unseen, even permitting the use of a dictionary during the examination, the preparatory schools would do better work. If the Board should think best to publish a list of books as a standard of style and vocabulary to be used at a certain examination, why should the list not be changed periodically, as is now done in the entrance requirements in English literature? Such an arrangement would enlarge the private reading of teachers, who now browse on in fields which they grazed over in their own pupilage. The masters of English schools change the books to be studied as often as they think best. They frequently told me they had not yet decided what book their class would read next nor how long they would continue to study the author then in hand. The length of time would depend on the rapidity with which the average pupil mastered the style and language. If boys develop ability to understand Cæsar thru studying two books of the *Gallic war*, they are not required to plod thru more of

his campaigns before being promoted to reading Cicero and Livy.

The latter author is much read in the secondary schools of Great Britain, especially Books XXI and XXII. The portion of Cæsar commonly chosen for study is the Invasion of Great Britain, contained in Books IV and V of the *Gallic war*, which is indeed the most interesting part since it gives the facts upon which the opening chapters of English history are based. The Roman antiquities still seen in Great Britain furnish interesting object lessons to classes in Cæsar and Tacitus. In the speeches of Cicero selected for school reading, nowhere did I find that all four against Catiline were assigned to the same class, two out of the four being generally deemed sufficient for mastering the style and the subject-matter. The second one, dealing as it does with pictures of low life and coarse language, should be omitted from the reading prescribed for pupils.

In English schools one practise widely prevails which is uncommon in America, viz: memorizing for repetition long passages in Latin and Greek. Aside from lack of time (which American teachers can always offer in excuse for any omission), we suffer from lack of suitable material. There are very few sentences, except the praise of literature in the speech for Archias, in the Latin or Greek read during the first three years of our high school course, which are worth committing to memory except as verbal exercises. If our reading were selected with greater regard to literary values, we might remedy our defect in this matter.

In offering these criticisms of our work in the light of English schools, I deliberately have made an exception of the last year's work in the high school, for this seems to me so admirable that it needs no change. I would not lessen by a line the amount of Vergil read in our schools but would rather add thereto. My own classes have often read several of the *Eclogues* after completing the six books of the *Æneid*. English masters express regret that in their schools so little stress was laid on that great epic.

The authors and books which I found commonly read

beside those already mentioned were Pliny's *Letters*, Tacitus's *Agricola*, Horace's *Odes*, Ovid's *Metamorphoses* and *Fasti*, and Juvenal's *Satires*. Near the beginning of the course some easy reading is introduced, such as the *Fables* of Phædrus, or simplified *Cæsar* or *Livy*, or some manufactured Latin like the *Ora Maritima*, wherein the difficulties are graded to the attainments of the learner.

This wider choice of Latin authors for school reading has a parallel in the Greek curriculum also. The exclusive study of Xenophon and Homer is not customary in English secondary schools. In fact, I found very little of the *Anabasis* read beyond the first book. Pupils become familiar with Xenophon thru reading a book or two of the *Hellenica* or the *Memorabilia*; with Thucydides by reading Books I and VI, or selections; with Demosthenes by reading his oration *On the crown*. Some Attic tragedy is read, generally the easier plays of Euripides, omitting difficult choruses. I found Sophocles's *Antigone* read in the Dulwich High School for Girls, where I had previously witnessed the same play in English charmingly rendered by the pupils. In the Perse School, Cambridge, I listened to boys reading the *Ædipus tyrannus* of Sophocles, all questions and replies being given in Greek, the translation only being in English.

An entire year is not given to reading Homer, as with us, only single books of the *Iliad* being studied. Longer portions of the *Odyssey* are often read, which seems to me admirable since it is naturally more interesting and treats of a greater variety of subjects than the *Iliad*. By reducing the amount of the *Iliad* to be studied we might gain time to read one or two dramas, which being in the Attic dialect, would give pupils less trouble than the epic immediately after Xenophon. The reading of selected books from several authors, rather than large amounts of a few only, is to be commended, provided it does not involve scrappiness of reading. I do not recommend a collection of excerpts, however individually beautiful they may be, but rather whole books or plays or odes which, having continuity, give a more adequate view of the writer's style.

This course of reading gives English pupils a great advantage over ours in the matter of decreased size and weight of textbooks. Those, for instance, who are reading Cæsar, carry volumes containing only the one or two books to be studied; while ours are weighed down with bulky "complete editions" which contain beside the text a treatise on Roman warfare, a lengthy biography of Cæsar, many pages of notes, grammatical helps, a complete vocabulary of the author, etc. The English boy pays a shilling for his book, the American one costs from four to eight times as much. In lieu of the "helps" contained in the introductions to the several books used in our high schools, the English pupil has a small manual of antiquities, which he keeps for reference but does not carry about with him. The question of lightening the daily load of books which our pupils carry is of serious import.

The methods of teaching prose composition in English schools seem very like those in vogue in this country with the exception that very little work is done by the class on the blackboard, that being one item of equipment in which their schoolrooms are lacking, save a few square feet for the teacher's use. Themes of interest to juvenile minds, e.g., a chapter from *Robinson Crusoe*, are sometimes set for Latin writing. When I saw pupils writing Latin and Greek from dictation or successfully paraphrasing a story told by the teacher, I was convinced that we train the eye at the expense of the ear, and use oral methods too little. The writing of Latin and Greek verses is still practised in some of the older institutions, but in those more recently established the theory of versification only is taught.

Inaccuracy in pronouncing was a common defect noted in many schools, but it was readily overlookt because of the hardship entailed on all by the recent decrees of the Classical Association, changing from the English to the Roman method of Latin pronunciation and adopting for Greek letters the sounds which we employ in our schools. Many scholars in England disregard the written accents of Greek words and apply the rules which govern the accenting of Latin,—an arbitrary procedure with little to recommend it. I even found

pupils who had studied Greek for a year and had not yet learned the laws of accent, a subject on which we lay stress from the beginning.

I observed methods in use in some schools which appeared to me outworn, such as conducting classes by questioning *in exact rotation* and promoting those who answered correctly, after the fashion of an old-time spelling-match; or construing word by word which, tho tending to accuracy, destroyed the idiom of the English. However, the translation of the higher forms was usually very good, so that the latter method is not open to grave criticism, provided the hours given to classical teaching are numerous enough to obviate a sense of haste.

In summarizing my impressions of the more than two score institutions which I visited in England, Scotland, and Ireland, the tendency is for me to make comparisons with American schools with which I am familiar. But I am well aware that in quantity and quality classical teaching varies greatly in different parts of our own country, so that the work of one school is not a safe index to that of others. In characterizing teaching abroad I would not be dogmatic, since generalization is so difficult at home. My critical task is lightened, however, when I remember that my mission was not so much to disclose what I thought weaknesses as to report the strong points of the schools which I was sent to visit and the features which they possess worthy of our imitation.

Among the admirable characteristics of the institutions which I saw, were the courtesy of teachers and pupils and their reverence for superior authority; the quietude in the rooms, due to the small number of pupils forming a class; the responsibility which pupils feel for attaining success by their own efforts rather than by relying on others' help; the absence of the examination ogre which is ever present with us. Teachers use less emphasis, spend less vital force in pushing pupils forward in a subject, are not consciously striving "to cover the ground" within the limits prescribed by a syllabus.

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IX

DISCUSSIONS

CONCERNING THE EVILS OF CREDIT FOR QUALITY AS ENUMERATED BY PROFESSOR LADD

It seems a little presumptuous for one who has had no actual experience with a "credit for quality" system, to venture out with a criticism of Professor Ladd's discussion of this very interesting subject in the March *EDUCATIONAL REVIEW*. Since, however, relatively few schoolmen have had experience with the system as yet, a wail of disappointment may be permitted one of that larger number of schoolmen who have been awaiting with some impatience, but with resolute hopefulness, the outcome of the trials now in progress. If the very discouraging report from the University of North Dakota, where it is now being tried, seemed based on sound logical deductions, we should feel compelled to give up our hope for it. But courage springs from an analysis of Professor Ladd's last paragraph, where the "unfortunate evils" attendant upon the system are enumerated; we think it barely possible that the absence of thoroly satisfactory results may be due less to faults inherent in the "credit for quality" itself, than to faults in its administration.

'Credit for quality' means that a subject completed with a grade of "A" carries a larger number of credits toward graduation than does the same subject completed with a grade of "B." The fundamental principles are, "To secure a better quality of work from the students, and to enable the student of exceptional ability or unusual industry to cut short his period of undergraduate work." Shorter at least, we mean, than his less able or less industrious fellow.

Any argument for these principles seems unnecessary.

Of the "numerous and unfortunate evils" which are enumerated in the article, the first is, "the system of marking used

by us places before the student unworthy ideals." Reward for quality is the law of life; quality of service from body, intellect, and heart. Giving additional credit for a higher per cent. of work, is giving simply what is earned. The unworthy ideal—if there is one—is the credit itself, not the *additional* credit. In simple justice we should give the same credit value to 90 per cent. work in two unit courses that we give to 60 per cent. work in three unit courses. This too on the ground of quantity, to say nothing of the infinitely more valuable features connected with the winning of a 90 per cent. grade as against a 60 per cent. grade! In what way does the granting of additional credit for excellence add to the difficulty of getting the students to seek "knowledge for knowledge's sake and truth for truth's sake"? Do not students work for credits with a view to graduation in any system? To obtain the ideal condition of work for work's sake all grades, credits, and graduation will have to be removed. Neither can I see any more feasible nor pedagogical way of teaching a student "to see something more precious than an extra .3 of a credit" than by encouraging him to earn the extra .3.

The second evil is, "It leads to faulty methods of study and unsatisfactory final results. In the preparation of the lessons, a good recitation rather than a thoro understanding of the subject-matter is too apt to be the objective point." Professor Ladd mentioned earlier in the article some stimuli to good work other than additional credit, which he claimed were worthy and proper. Among these was "appreciation from parent and teacher." It is not apparent how this incentive, worthy as it is, leads to less faulty methods of study than does the incentive of additional credit, the satisfaction from which comes largely from the same appreciation. I contend, furthermore, that a "good recitation" is nothing more and certainly nothing less than unmistakable evidence of a "thoro understanding of the subject-matter." Any other standard for a good recitation is unworthy present-day teachers, and students should be acquainted with that fact as well under the credit for quality system as under any other.

The third, fifth, and sixth evils are as follows: (3) "It

may lead, often does, to unwise election of courses. Some teachers mark higher than others." (5) "It is demoralizing to both students and teachers. Teachers offering elective courses are constantly under great temptation and the students are shrewd enough to know it." (6) "It is impossible to form uniform standards corresponding to the different grades. There are as many different standards for each grade as there are instructors. A grade of work for which one instructor would give an "A" (1.3), another would give a "B" (1.2), and still another a 'C' (1.0). Standards can not be fixt."

I group the above three together because they seem to me to be evils in no considerable degree connected with the method of crediting under discussion. Wherever a standard for passing is fixt, and credit given for the completion of subjects, there will necessarily be "snaps" and "whales" among the courses in any school. The student who desires to obtain credit with the least amount of work, will be no more tempted to elect a "snap" just because more credit *might* be obtained if he worked harder. Indeed, if such a system will secure more work from the "snap-picker," I am not sure but that a service will be done both the individual and the institution, because 1.3 credits with a little work leads to less depravity than 1.0 credit with no work. Nor with a good head of the department will an instructor continue long to make unworthy bids for pupils to enter elective courses. In short, these three evils seem no greater under a credit for quality system than under any other credit system.

The fourth and only other enumerated evil is stated thus: "It places students who receive extra credit for quality at a disadvantage in seeking to enter other institutions of learning." Under our common system of crediting, the institution into which the student seeks admission usually grants so much credit for each subject satisfactorily completed: for example, Cæsar, 1 point; plane geometry, 1 point, etc. Surely that much credit will be allowed the student finishing the same subjects in a school which grades by the credit for quality system. Perhaps a fellow-student, who had not worked so hard in his credit for quality school and had obtained fewer credits in con-

sequence, may receive equal credits in the new school entered, but even so, no more injustice has been done the industrious student from the credit for quality school than is being done all the time in the other schools. By the common practise, the brighter student, the industrious student, receives but the same credit as the lazy one, not only when they transfer from their home school, but in their home school as well.

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SOME PLANS FOR STUDENT COÖPERATION IN SCHOOL GOVERNMENT

The plans for student participation in school government herewith outlined were observed at first-hand by the writer on a recent trip from east to west. They present only a fragmentary part of the great number of experiments now being tried in the field of self-government in educational institutions; yet it is believed that they are fairly representative of the movement, and as such give a clue to the method and its application.

A study of the plans will reveal two aims: first, to develop responsibility and self-control; and second, to give practise in the forms of government. Of these the character aim should by all odds be called the primary or more important one, and the other the secondary aim. So far as one may judge by superficial observation, all the plans go a great way in character training; teaching the control of the careless ones by the influence of a healthy public spirit, and teaching self-control by putting part of the responsibility for administration where it belongs, and all the time offering detailed and sympathetic guidance.

It will be seen that the plans present most points of difference in respect to what has been called above the secondary aim; that of offering practise in functioning the forms of government. In some systems this aim is so emphasized as to lead to the introduction of the full machinery of a real gov-

ernment. Courts are instituted, culprits are arrested by policemen, plead not guilty, demand a jury trial, and, aided by attorneys, combat the charges as do men in common life. In other systems these processes are ingeniously avoided by electing discipline committees, and by requiring the culprits to tell both sides of their own cases.

The men interested in self-government differ on this question of complexity, and of "dramatizing the forms of government"; and among many people the whole movement is discredited on account of plans which have been seen to fail of the character aim because of unfortunately chosen forms. The best advice of those at work seems to be as follows: Make out a scheme simple enough to be understood, launch it, and add to it as needed. On the one hand, do not make it complex solely for the purpose of giving practise; on the other hand, do not be afraid of the complexities which must always accompany a democratic government and a school with growing activities.

Following are the plans in outline:

Lagrange School, Toledo, Ohio. Miss Jane Brownlee.

ORGANIZATION. 8th, 7th, 6th, and 5th grades are citizens.

Each room is a ward. Nominations and elections are held. Discipline is in hands of teachers, but pupils coöperate in many ways.

OFFICERS. Elected by pupils.

Mayor. Presides over meetings of pupils, and at entertainments. Has general supervision of halls, grounds, lines, entrances, and basements.

City Clerk. Acts as secretary of pupils' meetings.

Treasurer. Cares for money received from entertainments, and from donations to buy flowers for the sick.

Sanitary Chief. Has charge of cleanliness of yards and halls, and reports on conditions of wards.

Thirtieth St. School, Los Angeles, Cal. Mr. W. W. Tritt.

ORGANIZATION. 8th, 7th, 6th, and 5th grades are citizens.

Each room has separate organization.

ROOM COMMITTEES. Each room has a committee of three boys, elected without nomination; and one of three girls. Each committee is responsible for conduct of members of its own room in halls, basements, and playgrounds; meeting and considering individual cases, and administering punishment if necessary.

COUNCILS. Members of boys' and girls' room committees meet in separate bodies called councils, for discussion of school problems and the passing of rules. Each council elects its President and Chairmen of the Hall, Basement, and Yard Committees. Chairmen choose assistants.

GENERAL SCHOOL COMMITTEES. Five boys, elected, form a central court for the consideration of cases affecting the whole school, or of cases appealed from any room committee. Girls' cases handled by a similar girls' committee.

John Crerar School, Chicago, Ill. Mr. John T. Ray.

ORGANIZATION. Pupils of each room vote. Citizens in turn lead memory drill when class assembles until teacher enters and takes charge.

TRIBUNES. A boy and a girl are elected by ballot of all pupils in each room above second grade. (Second and first grade, appointed.) Tribunes lead lines, relieve teachers of hall and yard duty, and take charge of class in teacher's absence. They are official spokesmen of the room, receiving reports of misconduct from pupils, answering inquiries by teacher, warning pupils, settling disputes, and protecting rights of the individual. Repeated misconduct is reported to teacher, who fixes and enforces a penalty until tribune reports that pupil has made proper pledge of future right conduct. Tribunes wear badges.

COUNCIL. All tribunes together form a council which may advise with principal about regulations for school. Council appoints Marshals for halls, stairs, and yards.

CITIZENS. One-half or more pupils in each room may be elected as citizens, or chosen by teacher on basis of good conduct and help in school government. Citizens have

liberty of the building the same as teachers, and may vote on special matters of importance. Citizenship may be awarded and withdrawn by teacher or principal. Citizens wear badges.

School No. 3, Manhattan, New York City. Mr. Bernard Cronson.

ORGANIZATION. Self-government is granted by charter to classrooms for obedience and general good behavior. Presidents of classes, elected, lead the lines, and take charge of rooms when teacher is away, conducting all recitations. Self-government may be revoked for disorder. Each room forms a borough of the government. Members of 8th, 7th, 6th, and 5th grades are citizens. Fourth grade pupils may become citizens by examination.

BOARD OF ALDERMEN. Elected by pupils, two from each borough. Pass laws subject to mayor's approval.

MAYOR. Elected by pupils. Conducts morning assembly of pupils. Appoints heads of administrative department.

DEPARTMENTS.

Police Department. Chief of Police appoints assembly squad, patrol squad, truant squad, parole squad, detective squad.

Health Department. Inspects pupils' persons and classrooms.

Department of Savings. School City Savings' Bank, in charge of teacher elected by pupils.

Educational Department. Arranges field days and lectures.

COURT. Three judges, elected. Counsel and jury trial if demanded. Jury is formed of three judges and three citizens. Court may call witnesses, try cases, and inflict punishment.

Court Clerk. Keeps court records.

City Attorney. Prosecutes defendants.

State Normal School, New Paltz, N. Y. Messrs. Wilson L. Gill, Myron T. Scudder, and Wm. R. Ward.

ORGANIZATION. The Normal School City, the Intermediate School City, and the Primary School City. (The first is here outlined, the others being similar but somewhat simpler.) Conventions, elections, and inaugurations are carried out; and sometimes political parties, proportional representation, initiative and referendum, recall, taxes, etc.

COUNCIL. City Council, elected, one for each room. Pass ordinances, subject to mayor's approval.

OFFICERS. Elected by students, except in executive departments.

Mayor. Has veto power. Appoints heads of administrative departments.

Commissioner of Public Works. Has charge of flag, gardens, election booths, entertainments, athletic sports, etc.

Commissioner of Health. Has charge of health and sanitation of school.

Police Commissioner. Acts as Chief of Police. Appoints policemen.

Fire Commissioner. Organizes fire department.

City Clerk. Secretary to council. Keeps records of laws and publishes them. In charge of election notices, jury lists, and all other records.

City Attorney. Legal adviser and public prosecutor.

President of City Council. Presides at council meetings.

Sheriff. Appoints deputies and enforces the laws. Serves notices to appear in court.

City Treasurer. In charge of student funds.

Inspectors of Election. Act as election officers.

CITY COURT. Three judges, elected, take turns presiding. Appoint a clerk. May subpoena witnesses and draw juries. Accused person may have an attorney to defend him, and a jury for trial, and has the right of appeal.

COURT OF APPEALS. Faculty of School. Principal presides. Considers cases appealed from the lower court.

Polytechnic High School, Los Angeles, Cal. Mr. J. H. Francis.

ORGANIZATION. Frequent meetings in auditorium for announcements, etc. Elections each half year. Boards and Committees have desks in office.

ASSOCIATED STUDENT BODY ORGANIZATIONS. An advisory board composed of the presidents of all main organizations of the school. Has indirect control of all student affairs, subject to approval of the Principal.

BOARD OF CONTROL. Composed of two teachers elected by the faculty, one as treasurer; eight students elected by the students, one from each half-year class. President, Vice-President, and Secretary elected by student body; book-keeper elected by board. Board has charge of money belonging to student body. Plans entertainments and other means of raising money, and attends to purchase of supplies needed for student activities. Elects athletic managers, and monthly managers for lunch room. Authorizes and controls student activities and organizations.

BOYS' SELF-GOVERNMENT. Elected, one boy from each 9th year room, two from each 10th year room, three from each 11th year room, and four from each 12th year room. President elected by student body; Vice-President and Secretary by committee. Responsible for order in halls, grounds, and auditorium. Complaints about offenders are received from teachers and students. At meetings twice weekly each offender states his case, questions are asked, and sentence is passed after accused retires. Recommendations are made to principal in serious cases. Committee has charge of cases of tardiness.

GIRLS' SELF-GOVERNMENT. (Similar to that of the boys.)

SCHOLARSHIP COMMITTEE. Two chairmen, a boy and a girl, elected by student body. Ten boys and ten girls elected by faculty. Committee helps and persuades backward pupils, arranges a schedule of hours when assistance can be given, and keeps a list of pupils who will help. Receives reports of deficient pupils and requires them to bring weekly marks until improvement is shown. Recom-

mends that certain pupils drop work when too heavy to carry. Decides when failing students shall be dropped from the rolls.

SCHOOL PAPER. Editor and manager elected by the senior class.

LUNCH ROOM. Manager elected monthly by Board of Control. Food provided at cost.

CUSTODIAN COMMITTEE. Appointed by the Principal. Has charge of the recovery of lost articles.

FIRE BRIGADE. Captain elected by student body. Has charge of hose in fire drills. One member elected from each classroom.

ATHLETIC COMMITTEE. Three teachers elected by the faculty. Student members, elected, one each by Board of Control, Scholarship Committee, Boys' Self-Government, and one appointed by the Principal. Decides on rules for eligibility and for training. Teams are formed for Rugby, track, baseball, gymnasium, tennis, and basketball; and basketball, tennis, and indoor baseball for the girls.

IONIAN SOCIETY. Composed of members of the three upper classes. Has monthly meetings with literary and musical programs.

OTHER ORGANIZATIONS. Oratorical Society, Glee Clubs, Orchestra, Mandolin Club, Whistling Club, Gymnasium Clubs, Walking Clubs.

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X

REVIEWS

The reorganization of our colleges—By CLARENCE F. BIRDSEYE. New York: The Baker & Taylor Co., 1909. pp. ix+410. \$1.75 net.

Like his book on *Individual training in our colleges* Mr. Birdseye's second work is an interesting and stimulating contribution to the now widespread discussion as to the conditions of American collegiate instruction. Each book has grown up in Mr. Birdseye's mind about a single idea. The earlier book had primarily to do with the place of the Greek letter fraternity in the college student's education. The gist of the new book is that the college would gain greatly in efficiency by adopting some of the methods of modern business. Mr. Birdseye thinks that it would be possible and most desirable for each college to establish an administrative department separate from the teaching department and coördinate with it.

Just how the department would be organized, and what it would have to do is, perhaps naturally, not very clear. The following quotation will give his general idea:

"Here is where the colleges make their great error. They mistake questions which are administrative in their nature for pedagogical questions, and then imagine that if new problems of administration arise within their walls, their pedagogical experts must master and solve these questions. On the contrary, they should bring in administrative experts of wide experience to solve the administrative problems which necessarily must be simple and, in the main, must arise from the increased number of students, professors and courses, and the intricacy and hurly-burly of modern educational and social conditions. No other business or profession assumes that it is self-sufficient in everything, and that it does not need outside administrative experts; but the college authorities take it for granted that their business is different from any other, and that

they are in a class by themselves and hence must handle their own administrative problems. They erroneously assume that because they deal mostly with human factors their problems are different from and, by their very nature, far more difficult than those presented in other fields. On the contrary, it is the human factor which is the most troublesome in every business affair. The administrative problems of the college should be, and are, far simpler than those of a great business; first because they arise in one spot and are not scattered over wide areas in the hands of underlings; second, because they arise among and deal with our highest class of educated, ambitious young men, and not among a crowd of foreigners unacquainted with our language, customs or traditions; and third, because the authorities have control over the community and home life of the student, and so in one sense still reserve the right to act in *loco parentis*."

Whether it would really be safe to follow in detail the analogy of the Steel Corporation or the Standard Oil Company in the running of a teaching establishment, any more than it could be followed, let us say, in the production of lyric poetry, is an open question.

Mr. Birdseye may be right—he knows more about modern administration than most of us who are insiders in college work, and it is to be hoped that some college will take his advice and establish a separate administrative department. If it should fulfil his confident expectations, the other colleges will follow like a flock of sheep. If not, the question will at least be removed from the field of theoretical speculation.

The important thing, however, is not the details of reform, but the development in trustees, executives, and teachers alike of what we may call the *administrative attitude* toward certain broad sides of their duties—an attitude which involves a sense of individual responsibility for action or passivity, based in each case upon a study of the facts and their relative importance, rather than upon impulse or upon loose theorizing.

The searching and frequently embarrassing questions sent out by the Carnegie Foundation and the reports in which the

information gained is being published with an almost brutal frankness furnish no doubt the main factor today in the development of this administrative attitude, but Mr. Birdseye's book will have its important part to play. In the first place he attacks educational problems with a vigor that is all his own. The questions which we have heard talked about *ad nauseam* have all the charm of novelty to him and his book has the hallmark of honest enthusiasm, a stamp none too common in educational literature. In a narrower sense the book is important because the main charge that can be brought against the work of the Foundation is that it may tend to dehumanize the whole business of education; while Mr. Birdseye never forgets for a moment the importance of the individual teacher and the individual student—as the following will show:

“Only after he is sure that his plant is in proper condition to do its best work does the careful manufacturer proceed to make it turn out its maximum of marketable and first-class product—and no more. He does not overload his machinery, or ask a hundred-ton-per-day plant to produce two hundred tons per day. Overloading the machinery inevitably leads to deterioration (a) of the plant, (b) of the product, and (c) of the reputation and prestige with customers and the public, that is of the good will and trade name, which oftentimes are the manufacturer's most important assets. He knows that such deterioration is too heavy a price to pay for the added output.

But our colleges always have reversed and still persistently reverse this salutary rule as to caring for their plant and limiting their output. Whenever any institution has done unusually good work or offered unusual opportunities, an undue number of students have crowded to its doors and have been meekly received upon some theory—criminal in its foolishness—that college machinery is governed by different rules than any other, and may be overloaded to the breaking point, regardless of the evil effects (a) on the teaching force itself, or (b) on the student product, or (c) on the reputation of the institution.”

FREDERICK P. KEPPEL

Educational woodworking for school and home—By JOSEPH C. PARK.
New York : The Macmillan Company, 1908. x+310 p. \$1.00 net.

This book is a compilation of useful information concerning woodworking, whose usefulness is marred by the disproportion of its parts. For example, considerable detail is given about carborundum stones, as to their hardness, brittleness, weight, infusibility, insolubility, chemical composition, and color, but not a word as to their advantages over natural oil stones. Seven pages and eleven illustrations are devoted to the steel square, which is essentially a carpenter's rather than a joiner's tool. Twenty-eight color formulas for paints are given, followed by the statement "Mixing paints is an art which should not be attempted in elementary manual training work." The ninety-three cutters of the universal plane are pictured, but there are no directions or precautions for the use of this or any other plane. Illustrations are given of the forty-six varieties of carving tools, covering 5 1-2 pages, but with no numbers attached, so that it is impossible to even order from this list. This method of indiscriminating collection from manufacturers' circulars involves the repetition of some unfortunate nomenclatures commonly used. For example, in the plane, both the cap and the clamp are called "cap" and no name at all is given to the clamp lever. In a word, the strength of the author does not lie in balance or discrimination. His information appears not to be sifted by experience or charged with personality, but to be gathered with a rake and printed as gathered. One is surprised to see such an ill-digested mass appear under the *imprimatur* of the Macmillan Company.

The introduction is a similar *omnium gatherum*, consisting of an extensive reference to numerous subjects somewhat related to manual training. It includes a definition of manual training, the tools of primitive man, especially the bow and arrow, Carl Bucher's economic stages, the domestic industries of colonial times, and miscellaneous quotations from prominent educators on constructive activities. From these heights the plunge into practise takes place thus: "I had thought [quoted from William Morris] that civilization meant the attainment of peace and order and freedom, of good will between

man and man, of the love of truth and the hatred of injustice, and by consequence, the attainment of the good life which these things breed, a life free from craven fear, but full of incident; that was what I thought it meant, not more stuffed chairs and more cushions, and more carpets and gas, and more dainty meat and drink—and therewithal more and sharper differences between class and class."

SUGGESTIONS TO STUDENTS

1. Provide yourselves with a serviceable apron, etc.

A jump indeed from the sublime to the practical.

The best chapter in the book is the one on Fastenings. The history of nail and screw-making and the uses of nails and screws are well described. But herein is a sad tho happily infrequent example of "English as she is writ." "See that everything is ready, then apply the glue quickly and clamp before it 'sets' on you."

The chapter on wood finishing is sadly unsatisfactory. There is abundant printed information already available on the subject of staining, filling, varnishing, and painting, but the author shows little familiarity with it. There is no reference to spirit and water and chemical stains, and the specific directions about varnish and shellac are as often misleading as directive. For example, the method of French polishing, which is almost a fine art, is briefly described with the optimistic conclusion: "After a few trials, excellent results will be obtained."

As to the projects proposed for construction, one sees here only the familiar and commonplace, not to say ugly designs, all too common in manual training work. "It is not the purpose of the author," so he says, "to go into the subject of applied design at this time, for it is too broad a subject to be treated here" and he thinks further the field of applied design "should not be over-emphasized." He proves this by presenting a considerable number of positively inartistic designs.

This calm oblivion to what has been the most vitalizing change in the manual training movement since its conception

only shows how far the author is from accepting the implications of his own statement on p. 11: "The thought that manual training when properly taught helps to make the pupil a critic of all woodwork and cultivates his esthetic taste can not be overestimated."

One of the author's chief sources of information is the monograph by Professor Filibert Roth on Timber, being United States Forestry Bulletin No. 10. On it are based Part III on Wood and Appendix A. Part III is truly an "Outline study," so cursory as to be hardly useful. The tables, as well as Appendix A, "A key to the more important woods of North America," which are quoted verbatim (with credit given), from Bulletin No. 10, seem like useless padding, for the bulletin itself is readily obtainable from the Superintendent of Documents, Washington, D. C., for 10c. a copy.

The book concludes with various diagrams in descriptive geometry and tables of measurements.

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In connection with the celebration of the Lincoln Centenary, *The life of Abraham Lincoln for boys and girls*, by Mr. Charles W. Moores, of Indianapolis, is very welcome. The life is accurately and pleasantly written, and the youth of America will find it both agreeable and profitable reading. (Boston: Houghton Mifflin Co., 1909. 132 p. 25c.)

Mr. John Graham Brooks is a fluent and fertile mind, speaker, and writer, and in his *As others see us* he has departed from the usual procedure and set out in critical and expository fashion the judgments of critics of America. The point of view of the book is a novel one, and the treatment of the subject by Mr. Brooks makes both interesting and suggestive reading. He handles some critics a little too gently and some others perhaps not quite roughly enough. (New York: The Macmillan Co., 1908. 365 p. \$1.75.)

XI

NOTES AND NEWS

A New Definition of Secondary School Physics Important action was taken by the College Entrance Examination Board on April 17, when, by unanimous vote, it adopted the new definition of the college entrance requirement in physics, which had been formulated by a competent commission of physicists and teachers of physics, and which was then subjected to the careful revision and criticism of a committee of six secondary school teachers, representing various parts of the country. This new definition corrects some of the unfortunate mistakes which have been made in the past, and opens the way to a new interest in the subject of physics on the part of secondary school students and to new efficiency in the teaching of that subject. The complete definition, together with the accompanying syllabus and list of experiments, is as follows:

PHYSICS

GENERAL STATEMENT

1. The unit in physics consists of at least 120 hours of 60 minutes each. Time spent in the laboratory shall be counted at one-half its face value.

2. The course of instruction in physics should include:

- (a) The study of one standard textbook, for the purpose of obtaining a connected and comprehensive view of the subject. The student should be given opportunity and encouragement to consult other scientific literature.
- (b) Instruction by lecture table demonstrations to be used mainly for illustration of the facts and phenomena of physics in their qualitative aspects and in their practical applications.
- (c) Individual laboratory work consisting of experiments requiring at least the time of 30 double periods. The experiments performed by each student should number at least 30. Those named in the appended list are suggested as suitable. The work should be so distributed as to give a wide range of observation and practise.

The aim of laboratory work should be to supplement the pupil's fund of concrete knowledge and to cultivate his power of accurate observation and clearness of thought and expression. The exercises should be chosen with a view to furnishing forceful illustrations of fundamental principles and their practical applications. They should be such as yield results capable of ready interpretation, obviously in conformity with theory, and free from the disguise of unintelligible units.

Slovenly work should not be tolerated, but the effort for precision should not lead to the use of apparatus or processes so complicated as to obscure the principle involved.

3. Thruout the whole course special attention should be paid to the common illustrations of physical laws and to their industrial applications.

4. In the solution of numerical problems, the student should be encouraged to make use of the simple principles of algebra and geometry, to reduce the difficulties of solution. Unnecessary mathematical difficulties should be avoided and care should be exercised to prevent the student's losing sight of the concrete facts, in the manipulation of symbols.

SYLLABUS

The following is a list of topics which are deemed fundamental and which should therefore be included in every well planned course of elementary physics. Only a few of the most important applications of these topics have been mentioned; teachers should add liberally to them. It is expected that the teacher will arrange these topics in such order as to suit his individual needs.

I. INTRODUCTION

A. Metric system.

Linear measure, units:—meter, centimeter, millimeter.

Square measure—square centimeter.

Cubic measure—cubic centimeter, liter.

Mass:—kilogram, gram.

B. Volume, weight, density.

C. States of matter: solids, liquids, gases.

II. MECHANICS

Fluids

A. Pascal's Law of Fluid Measure. The hydraulic press.

B. Pressure due to gravity.

Pressure varying with depth and density of the liquid.

Total pressure on the bottom of a vessel.

C. Principle of Archimedes.

D. Specific gravity of solids and liquids.

E. Gases—relation between pressure and volume.

F. Atmospheric pressure, buoyancy, the barometer, pumps for liquids and gases.

Solids

- A. Principle of moments.
Parallelogram of forces (resolution of forces, rectangular only).
- B. Newton's Laws of Motion.
Force, momentum, velocity, acceleration.
Uniformly accelerated motion, when initial or final velocity is zero.
Falling bodies.
- C. Mechanical work.
Energy—potential and kinetic.
Conservation of energy.
- D. Machines: Principle of work applied to machines, mechanical advantage, friction, efficiency. (Use terms, effort and resistance.)
Lever, wheel and axle, pulleys, inclined plane.
- E. Uniform circular motion; centrifugal and centripetal forces qualitatively illustrated.
- F. Law of universal gravitation.
Relation of weight to mass.
Center of gravity.
Stability.

III. HEAT

- A. Heat—a form of energy.
Temperature, Centigrade and Fahrenheit scales.
- B. Conduction, convection and radiation.
- C. Expansion of solids, coefficient of linear expansion.
Expansion of liquids, anomalous expansion of water.
Expansion of gases, Law of Charles, absolute zero.
- D. Change of state.
Fusion, the melting point.
Vaporization, boiling, evaporation.
- E. Measurement of heat, latent and specific heat.
- F. Mechanical equivalent of heat.

IV. SOUND

- A. Nature and origin of sound.
- B. Pitch, loudness, quality.
- C. Velocity.
- D. Reflection of sound, echoes.
- E. Resonance.

V. LIGHT

- A. Definitions:
Light, luminous bodies, illuminated bodies, transparent, translucent and opaque bodies.
- B. Rectilinear propagation of light in a homogeneous medium, shadows, pinhole camera.
- C. Photometry.
Intensity of light (source) and intensity of illumination distinguished.
Law of inverse squares.

- D. Reflection.
 - Law of reflection. Regular and diffused reflection.
 - Plane and spherical mirrors, position and character of images.
- E. Refraction.
 - Laws of refraction (qualitative).
 - Refraction by plates, prisms and lenses.
 - Lenses: Converging and diverging, conjugate foci, principal focus, principal axes.
 - Position and character of real and virtual images formed by converging lenses.
 - Dispersion, color and the spectrum.
 - Applications: The camera, the human eye, the compound microscope, the telescope.

VI. MAGNETISM

- A. Magnets, permanent and temporary.
- B. Polarity, magnetic attraction and repulsion.
- C. Magnetic induction, magnetic field and line of force, permeability.
- D. The earth as a magnet, compass, declination, dip.

VII. STATIC ELECTRICITY

- A. Electrification by friction; two kinds of.
- B. Electrical attraction and repulsion; electroscopes.
- C. Conductors and insulators; electrification by induction.
- D. Condensers.

VIII. CURRENT ELECTRICITY

- A. Simple voltaic cell.
 - Electro-chemical action.
 - Local action and polarization; prevention of polarization.
- B. Types of cells (Daniel, Leclanché).
- C. Electrolysis.
 - The ampere.
 - Electrolysis of water, electro-deposition of metals.
 - Storage cell.
- D. Electro-magnetism.
 - Magnetic field around a current.
 - Relation between direction of current and lines of magnetic force.
 - Electro-magnets, ampere turns (qualitative).
 - The electric bell and the telegraph.
- E. Resistance.
 - The ohm.
 - Ohm's Law.
 - The volt.
 - Power:—the watt and watt hour.
- F. Heating effects.
 - Fuse wire and electric heater.
 - Arc and incandescent lamps.

- G. Measuring instruments; galvanometer, ammeter, voltmeter, resistance box.
- H. Series and parallel connection of cells, lamps, etc.
- I. Fall of potential in a circuit.
- J. Electro-magnetic induction.
 Direction and magnitude of the induced electro-motive force.
 Simple two-pole dynamo and motor.
 Simple alternating and direct current generator.
 Transformer, induction coil, telephone.

LIST OF EXPERIMENTS

MECHANICS

- 1. Weight of unit volume of a substance, prism or cylinder.
- 2. Principle of Archimedes.
- 3. Specific gravity of a solid body that will sink in water.
- 4. Specific gravity of a liquid; two methods (bottle and displacement methods).
 Or,
- 5. Specific gravity of a liquid by balancing columns.
- 6. Boyle's Law.
- 7. Density of air.
- 8. Hooke's Law.
- 9. Strength of material.
- 10. The straight lever, principle of moments.
- 11. Center of gravity and weight of a lever.
- 12. Parallelogram of forces.
- 13. Four forces at right angles in one plane.
- 14. Coefficient of friction between solid bodies—on a level and by sliding on an incline.
- 15. Efficiency test of some elementary machine, either pulley, inclined plane or wheel and axle.
- 16. Laws of the pendulum.
- 17. Laws of accelerated motion.

HEAT

- 18. The mercury thermometer: Relation between pressure of steam and its temperature.
- 19. Linear expansion of a solid.
- 20. Increase of pressure of a gas heated at constant volume.
 Or,
- 21. Increase of volume of a gas heated at constant pressure.
- 22. Heat of fusion of ice.
- 23. Cooling curve thru change of state (during solidification).
- 24. Heat of vaporization of water.
- 25. Determination of the dew point.
- 26. Specific heat of a solid.

SOUND

- 27. Velocity of sound.
- 28. Wave length of sound.
- 29. Number of vibrations of a tuning fork.

LIGHT

30. Use of photometer.
31. Images in a plane mirror.
32. Images formed by a convex mirror.
33. Images formed by a concave mirror.
34. Index of refraction of glass.
Or,
35. Index of refraction of water.
36. Focal length and conjugate foci of a converging lense.
37. Shape and size of a real image formed by a lense.
38. Magnifying power of a lense.
39. Construction of model of telescope or compound microscope.

MAGNETISM AND ELECTRICITY

40. Study of magnetic field.
41. Magnetic induction.
42. Study of a single fluid voltaic cell.
43. Study of a two-fluid voltaic cell.
44. Magnetic effect of an electric current.
45. Electrolysis.
46. Laws of electrical resistance of wires: Various lengths, cross-section and in parallel.
47. Resistance measured by volt-ammeter method.
48. Resistance measured by Wheatstone's bridge.
49. Battery resistance—combination of cells.
50. Study of induced currents.
51. Power or efficiency test of a small electric motor.

The Junior
College

In his last annual report, President Jordan of Stanford University has made some very interesting recommendations which are in consonance, in part at least, with the movement now so generally spread thruout the country for the development of a collegiate and professional school course.

President Jordan recommends that on and after August 1, 1910, in addition to the present entrance requirements at Stanford, two years of collegiate work, the equivalent of the requirements for the degree or title of "Associate in Arts" as granted in the University of Chicago, shall be required for entrance to the University.

He recommends further that the work of the two first college years as now constituted, be regarded as preparatory to the University rather than as an integral part thereof, and that the work of these years be designated collectively as the Junior College. On the completion of the work of the Junior

College, a student would receive a certificate entitling him to matriculate in the University.

President Jordan recommends, in addition, that so soon as work of the Junior College is effectively carried on in California by other agencies, it be no longer given at the University, and he suggests 1914 as the year in which the discontinuance of college work at Stanford University may be looked forward to.

The principle underlying President Jordan's recommendations is undoubtedly sound in that it recognizes the important difference which exists between the first two years of collegiate work, as now organized in America, and that of the years that follow. We do not understand, however, the reason for recommending the discontinuance of the Junior College work at the University itself. To carry out this suggestion would be to break sharply with American educational traditions and practise, and to introduce into our already much troubled educational system new problems and difficulties.

A Teachers College for North Dakota

The example of Teachers College, Columbia University, has not been lost upon other institutions of learning that are seeking to develop the study of education in a truly scientific fashion, and to contribute as best they can to the upbuilding of the profession of teaching. The Legislature of North Dakota has just appropriated \$60,000 for the building of a Teachers College of the University of North Dakota. The building as planned will be modern in every respect and will be constructed with a view to taking proper care of the whole work of a teachers college. Provision will be made for departments of domestic science and manual training, as well as for a school of observation and practise of secondary grade. It is to be hoped that this example will spread rapidly.

Dr. Canfield A sturdy figure that stood four square to every wind of opinion that blew, has past from earth in the death of James H. Canfield, Librarian of Columbia University. Dr. Canfield died on

March 29, of apoplexy, having just completed his sixty-second year. For quite forty years his had been a familiar name and a familiar figure in the United States. Few men in this country touched its life at so many points, or helped and influenced so many persons. It has become a fashion to speak in terms of almost unrestrained eulogy of those who retire from conspicuous public posts; and this is well. But we know of no such person who has begun to influence and uplift American education and American life as Dr. Canfield did in his all too short life. His years of service as professor in the University of Kansas endeared to him the population of that great state, and he never failed to regard its interests and its people with affectionate concern. Both in Kansas and in Nebraska and Ohio, to which he past in succession as chief executive of their State universities, Dr. Canfield preached his simple and eloquent gospel of service and progress. He helped to enrich the life and activity of the elementary schools; he helped to establish and strengthen public high schools; he helped to raise the standard and to lift the tone of universities and colleges; he helped to guide political policy more completely by sound principle and less by personal or partisan interest. Each of these states in which he lived and served was glad to look up to him as its leading citizen.

Ten years ago he entered upon the distinguished office which he held at the close of his life. His service there was beneficent and inspiring, as every one who came within the reach of his influence well knows. Few Americans carry with them to the grave so many friends in so many places, and such deeply attached friends, as did Dr. Canfield. In his passing, a noble figure goes out of our American life. *Lux perpetua ei!*

**The Washing-
ton School Situa-
tion**

Rumors, charges, and counter-charges, in reference to the administration and morale of the schools of Washington, D. C., still fill the air as they have done for several years past. One hears con-

stantly such questions as these and would be glad to get satisfactory answers to them:

Why can there not be a full, impartial, and searching investigation of the Washington school administration and all things connected therewith, undertaken at the behest of the President of the United States, who is, in a sense, the mayor of Washington? Why was not such an inquiry undertaken by President Roosevelt, to whose attention, it is said, the charges that are so freely made were brought by responsible residents of Washington? What, for instance, are the real facts concerning the recent death of a teacher in one of the best schools of Washington, in connection with which the Grand Jury has found three indictments? Can it be true that there is any relationship between any one of the persons indicted and a powerful organ of opinion in Washington? Is it true that one high school boy murdered another recently in a Washington high school? Is it a fact that the Chief of Police of the District of Columbia has offered a reward of only \$50 for a man who has been indicted for manslaughter by the Grand Jury, when the two other persons indicted with him are under bail for \$5,000 each, and that the offer of so insignificant a reward is influenced by the fact that the man wanted has pretty important personal and political connections? Is there not some one in Congress independent of the Washington newspapers and of Washington local opinion and influences who can manage to raise these questions in a way that will compel an inquiry that will go to the very bottom of things?

Pretty ugly stories are in circulation about conditions in Washington, and they should either be set at rest by authoritative denial and refutation, or else some one, or several some ones, should be punished pretty severely. Very many persons in this country think that it is high time for the bright light of publicity to be thrown on the Washington school situation in all its ramifications, journalistic, congressional, and other.

